A DESCRIPTIVE CATALOGUE

OF THE

ISLAMIC MANUSCRIPTS

IN THE

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, MADRAS.

By

T. CHANDRASEKHARAN, M.A., L.T.,

Curator, Government Oriental Manuscripts Library, Madras
and the Staff of the Library

(Prepared under the orders of the Government of Madras.)

Volume IV

D. Nos. from 151 to 168 (Hindustani)
D. Nos. from 290 to 316 (Arabic)
D. Nos. from 822 to 1083 (Persian)

©
GOVERNMENT OF MADRAS
1 9 6 1

PRINTED BY THE SUPERINTENDENT,
GOVERNMENT PRESS,
MADRAS.
1961

PRICE, *Rs.* 58·20 *naye Paise.*

A DESCRIPTIVE CATALOGUE

OF THE

ISLAMIC MANUSCRIPTS

IN THE

GOVERNMENT ORIENTAL MANUSCRIPTS LIBRARY, MADRAS.

By

T. CHANDRASEKHARAN, M.A.L.T.,
Curator, Government Oriental Manuscripts Library, Madras
and the Staff of the Library.

(*Prepared under the orders of the Government of Madras.*)

Volume IV

D. Nos. from 151 to 168 (Hindustani)
D. Nos. from 290 to 316 (Arabic)
D. Nos. from 822 to 1083 (Persian)

PRINTED BY THE SUPERINTENDENT,
GOVERNMENT PRESS,
MADRAS.
1961

INTRODUCTION.

The fourth volume of the descriptive catalogue of Islamic manuscripts of this library, prepared under the orders of the Government of Madras, is the continuation of the third volume, both in pagination and numbering of the Hindustani, Arabic and Persian manuscripts. As in the previous three volumes, the Islamic manuscripts are divided in three parts: Part I contains the descriptive notices of Hindustani manuscripts (Nos. 151 to 168); Part II contains the descriptive notices of Arabic manuscripts (Nos. 290 to 316); and Part III contains the descriptive notices of Persian manuscripts (Nos. 822 to 1083). The descriptive notices of all the manuscripts in three parts are classified as "Miscellaneous" because they pertain to a variety of subjects like biographies, ethics, Islamic law, mysticism, romance, poetry, theology, etc. In uniformity with the first three volumes of the Catalogue, the Subject index, Author index, and General Index are prepared on the same plan.

Attention is invited to the following manuscripts described in this volume:—

1. '*Risalah-e-Maqsud-al-salikin*' D. No. 156. (Hindustani).—It is a short treatise in Dakhani prose and poetry on Islamic mysticism by Syed Jalaluddin *alias* Yusuf Ali Shah Akmal. In this work the mystical terminologies are explained with illustrations in simple Dakhani prose. It is said to have been completed in 1296 A. H.

2. "*Riyadh-al-jinan*" D. No. 157. (Hindustani).—This is an exposition of true Sunni attitude to the family of Holy prophet, and the four caliphs as opposed to shi'ite beliefs. It is written in verse and it has a preface in prose, twelve Raudha subdivided into Khiyaban and a Khatima. The date of its composition is 1207 A. H.

3. "*Nakhlistan-e-Taj*" D. No. 977. (Persian).—The author Syed Tajuddin says that Shaikh Sa'di blessed him one night in a dream and Sa'di's Compliments made him to write this work called "Nakhlistan-e-Taj" on the model of Sa'di's Gulistan and Bustan. Syed Tajuddin was the son of Syed Muhammed, the Mufti and Qadhi of Tanjore. He was a good scholar in Persian language and has written many works.

Madras,   T. CHANDRASEKHARAN
30th July 1961.   *Curator.*

PART I.

HINDUSTANI MANUSCRIPTS.

CONTENTS.

	Subjects.	Descriptive numbers
1.	Theology	151, 152, 153, 153a, 153b, 154
2.	Mysticism	153, c, 155, 156, 159
3.	History	157
4.	Poetry	158, 161
5.	Medicine	160
6.	Romance	162, 162a
7.	Biography	163, 167.
8.	Music	164
9.	Anthology	165
10.	Veterinary	166
11.	Law	168.

PART I.

HINDUSTANI MANUSCRIPTS.

SUBJECT INDEX

Name of the work.	Descriptive Numbers.
Theology.	
Chel Hadith	151
Aqaid-e-Nuriah	152
Risalah-e-Ruh-al-Iman	153
Kitab-al-Nisa	153a
Char Kursi	153b
Risalah-e-Masail-e-Zanan	154
Mysticism.	
Risalah-e-Asrar-al-Tauheed	153c
Diwan-e-Makhzan-al-Irfan	155
Risalah-e-Maqsood-al-Salikeen	156
Taqwiyat-e-Ruhani	159
History.	
Riyadh-al-Jinan	157
Poetry.	
Tuhfah-e-Ashiqan	158
Riyadh-al-Arifeen	161
Medicine.	
Tibb-e-Nabawi	160
Romance.	
Qissah-e-Ridhwan-Shah-o-Ruh Afza	162
Matla-e-Isq	162a
Biography.	
Qasasul Anbiya	163
Tazkiratul Awliya	167
Music.	
Al Iqtina fi Raddil-Fuzooli wa Ahkamihi minal Ghina	164

Name of the work·	Descriptive Numbers.
Anthology.	
Jawahir-al-Hind	165
Veterinary.	
Ilaj-e-Asp	166
Law.	
Khazanah-e-Ma'dilat	168

Part—1.

Hindustani Manuscripts.

AUTHOR INDEX.

Name.	Descriptive numbers.
A	
Abdul Qadir—	
Ilaj-e-Asp	**166**
Ahmed Khan Sherwani	
Char Kursi	**153** b
D	
Dilawar Husain Farooqi—	
Taqwiyat-e-Ruhani	**159**
F	
Faqruddin Shah—	
Tuhfah-e-Āshiqan..	**158**
G	
Ghouthi—	
Qasa Sul Anbiya	**163**
H	
Hajee Raza—	
Jawahir-al-Hind	**165**
I	
Ishaq Moulvi Mahamed Ishaq—	
Riyadh-al-Arifeen	**161**
M	
Muhammed Baqir Āāgah—	
Riyadh-al-Jinan	**167**
R	
Raghib—	
Matlah-e-Ishq	**162** a
S	
Sibghatulla-lin-Muhammed Ghouth—	
Khazanah-e-Ma'dilat	168

Name.	Descriptive numbers.
S	
Syed Jalaluddin Akmal—	
Chel Hadith	**151**
Risalah-e-Maqsood-al-Salikeen	**156**
Risalah-e-Masail-e-Zanan	**154**
Syed Shah Kamal—	
Diwan-e-Makhzan-al-Irfan	**155**
Syed Muhammed Shahmir	
Risalah-e-Asrar-al-Tauheed	**153** c
Syed Nurulla Badsha—	
Aqaid-e-Nuriyah	**152**
T	
Tajammul Husain Iman—	
Al Iqtina Fi Raddil fuzuli-o-Ahkamihi min-al-Ghina ..	**164**
U	
Ubaidur Rahman—	
Kitab-al-Nisa	**153 a**

Part 1.

Hindustani Manuscripts.

GENERAL INDEX.

Note.—The names printed in Italics are those of the works described in the volume.

Name.	Page
Abdul Qadir	977
Abdul Kareem	966
Abdul Quddus Khan	964
Ādāb-al-Nisa	961
Adeeb Mysoori	964
Adil Shah	964
Ahmed Khan Shirani	961–962–563
Akmal	952–954
Al Iqtina fi Rad-al-Fuzooli-*O-Ahkamihi Min-al-Ghina*	975
Amaliyat-e-Noorani	955
Ameerah	952
Anādiyyah	957
Anantapoor (Dt.)	965
Aqaid-e-Nooriyah	955
Aqaid-e-Sufiyah	965
Asim Khan Maghfoor	974
Asim Abdul Qadir	952
Asrar-al-Tauheed	965
Aurangzeeb	964
Baghdad	972
Bahadur khan	963
Bahauddin Sahib	971
Bangalore	963
Begam Ameerunnisa	951
Bijapoor	964
Char Kursi	958
Char Kursi	961
Chel Hadith Manzoom	954
Chel Hadith	951
Chittoor	951–967–961
Cuddapah	951–955–958 960–963–964–965–966–967.

Name	Page
Daccan	964
Diawar Husain Farooqi	972
Diwan-e-Makhzan-al-Irfan	967
Diwan-e-Shahmeer	965
Duldul Nawaz Namab	977
Faiz	974
Faslul Khitab bainal Khati.wa-al-Sawab	967
Faqruddin Shah	971
Fatima	960
Ghazi-e-Āzam	964
Ghouthi	975
Ghulam Ali Shah	963
Ghulam Muhiaddin Khan Bahdur	952
Gurram Konda	962–964–963–967
Hadhrat Imame-e-Azam	977
Hadhrat Ayub	975
Hafiz Ghulam Mahmood	978
Hajee Abdur Rahman Sahib	969
Hajee Makki	963
Hajee Raza	976
Hurmuz	172
Hydarabad	965
Hydar Ali	962–964–963
Hydar Wali	963
Ilah Baksh	961
Ilaj-e-Asp	977
Imam Abu Haneefa	978
Intibah-al-Talibeen	965
Irshad-e-Nuriyah	955
Ishaq (Moulvi Muhamed Ishaq)	973
Jawahir-al-Hind	976
Jalaluddin Iliyas Yusuf Ali Shah Akmal	967
Kazim Sharif	972
Khazanah-e-Ma'dilat	978
Khusraw-o-Gul	972
Kitab-al-Nisa	961
Kitah-al-Nisa	959–958
Kolar	963
Lakhevedipalli	964
Madanapalli	961–963

Name,	Page.
Mahal	951
Madrasah-e-Muhamadi	971
Maqsood-al-Salikeen	952
Matlah-e-Ishq	974
Mirza Imam beg	962–963
Mirza Ali Lutf	976
Muhammed Ghauth	978
Muhamed Ghouth Khan Bahadur	978
Muhamed Azeezuddin Ghatalah	975
Muhammed Baqir Āgāh	971
Muhammed Mu'azzam Khan	966
Muhammed 'Ubaid-al-Rahman	961
Muhammed Sakhawat Mirza	965–951
Muhiyaddin Khan	975–963
Munshi Syed Qadir Badsha Qadri	963
Munis	951
Murbagal	963
Mustafa Khan Bahadur Sheefta	976
Muzaffar jang	964
Mysore	951
Nasir jang	964
Nawa-e-Adab	965–951
Nawab Ghulam Muhamed Ghouth Khan	976
Nawab Muhammed Ali Walajah	976
Nawab Qamruddin Khan	952–964
Nawab Nasir-al-Mulk	976
Nellore (Dt.)	967
Nizamul Mulk Āsif jāh	964
Qasasul Anbiya	975
Qissah-e-Ridhwan Shah-o-Ruh Afza-o-Matlah-e-Ishq	974
Qutub Shahi	964
Raddul Fuzool	975
Raghib	974
Rahmat ābād	967
Rahmatullah	967
Royachooty	964
Riyadh-al-Ārifeen	973
Riyadh-al-jinan	971
Risalah-e.Maqsood-al-Salikeen	969
Risalah-e-Masail-e-Zanan	966

Name.	Page.
Risalah-e-A'iniyat-o-Ghairiyat	965
Risalah-e-Qadriyah	965
Risalah-e-Asrar-al-Tauheed	964–958
Risalah-e-Ruh-al-Iman	958
Saufastaiyah	957
Sāwanoor	964
Shah Abdul lateef Qutb-e-Velloor	967
Shah Jalaluddin Akmal	970
Shah Jamaluddin	964–967
Shahmeer	965–968–969
Shah Kamalulla Chishti	970
Shah Muqbal	969
Shah Nurullah	955
Shah Rafeeuddin Qadri	951
Shaikh Fareed-al-din Attar	972
Sibghatulla bin Muhammed Ghouth	978
Sikandarabad	973
Sirajul Mu'alla	958
Sultān Sikandar Adil Shah	964
Sultān Muhammed poor	961
Syed Abdul Qadir Jeelani	972
Syed Ali Murad Shah	951
Syed Ali Hamadani	957
Syed Faqeer Muhiyaddin Muqbal	951
Syed Hidayatullah	954
Syed Husain	954
Syed Jalaluddin Akmal	951–969–966
Syed Jamaluddin	968
Syed Kamaluddin Badsha Bukhari	951
Syed Muhammed Shahmeer	955–964–967
Syed Mustafa Qadri	967
Syed Noorullah Badsha	955
Syed Qadir Ali Badsha	960–966–967 964–951–958–955–969–963
Syed Shah Kamal	967–966
Syed Shah Husaini Bukhari	964
Syed Sulaiman Miyan	973
Shah Sultan Muhiaddin Sahib	955
Tadhkirat-al-Awliya	977
Tadhkirah-e-Gulzar-e-Ibrahim	976
Tadhkirah-e-Gulshan-e-Hind	976

Name.	Page.
Tadhkirah-e-Gulshan-e-Bekhar	976
Tajalliyat-e-Noorani	955
Tajammul Husain Iman	975
Talpool	965–964
Taqwiyat-e-Ruhani	972
Tibb-e-Nabawi	972
Triplicane	951
Tuhfah-e-Āshiqan	971
Ubaid-al-Rahman	950
Ustad Umar Khan	973
Yusuf Zai	958
Zakhirat-al-Mulook	957

PART II.

ARABIC MANUSCRIPTS.

CONTENTS

Subjects.	Descriptive numbers.
Rhetorics	290, 290 d, 306 f, 308 d, 313, 313 a, 313 b.
Metaphysics	290 a, 290 b.
Syntax	291, 291d, 291g, 291h, 291i, 291j, 291k, 293, 294, 295, 297a, 298, 298a, 300, 301c, 301e, 301f, 301g, 302.
Sufism	290c, 290e, 304, 308e, 316b.
Fatwa	311
Disputation	310c
Moral Advise	301d
Theology	296, 299, 306 307c, 307f, 307h, 307i. 307j, 307m, 310d, 314, 315a, 310e.
Jurisprudence	292, 306i, 308, 306e, 308g, 306h.
Commentary	306a, 306c, 308h, 309, 311.
Asnad	312d
Traditions	306b, 306g, 307, 307a, 307d, 307e, 307g, 308c, 312, 312a, 312b.
Philosophy	301b
On Sexual Science	301a
Ethics	305, 315, 316,
Genealogy	312c
Etymology	291a, 291b, 291c, 291e, 291f, 297, 297b, 297d, 297c, 301, 301h, 303, 308f.
Deetba	316a
Astronomy	310, 310a.

Subjects.	Descriptive Numbers.
Biography	308a
Judicial	307k, 307l 307n, 307o, 308b, 310b.
Menstruation	306g
Hamd	306d
Philology	301i, 307b.

PART II.

ARABIC MANUSCRIPTS.

SUBJECT INDEX

Name of the work.	Descriptive Numbers.
Rhetorics.	
Kitab-e-Nam'aloom-al-Ism	290
Kitab-e-Nam'aloom-al-Ism	290d
Nuqtatul Khal fi bayani	306f
Aqsam-al-Hal	
Kitab-al-Ismati Àmal-Dhalal	308d
Sharhu Manzoomah	313
Sharhu Badi'ah	313a
Fathul Mubeen Fi Madh-al-Ameen	313b
Metaphysics.	
Kitab-e-Namaloom-al-Ism	290a,
Tuhfah-e-Sarandeep	290b,
Syntax.	
Alfawaid-al-Dhiyaiyah	291
Arba'atu Irāb	291 d
Risalatun fin nahw	391 g
Risalatun fin nahw	391 h
Kitab-al-Bidaya fi Taqwim-al-lisan	391 i
Tuhfatul wardiyah	291 j
Risalatun fin nahw	291k
Sharh-e-Qatrunnada	293
Sharh-al-Misbah	294
Al fawakih-al-janiyah	295
Kitab-e-Awzan	297, a
Alfiyah bin Malik	298
Sharhu Khulasatil Alfiyah..	298 a
Sharh-e-Mulla jami	300
Alfiyah bin Malik	301, a
Tamrin-al-Tullab	301, e
Shawahid-al-Alfiyah	301 f
Kashf-al-Niqab	301, g
Kitabun fin Nahw	302

Name of the Work.	Descriptive numbers.
Sufism.	
Risalatun fi-al-Tasawoof	290, c
Al Haqiqat al-Muwafiqati lis Shari'ah	290, e
Minhaj-al-Ābideen	304
Ithaf al-Nadeem lil muhibbi Shaikh Abdil Kareem	308,
Kitab-al-Faqri-wazzuhd	316, b
Fatawa.	
Risalah-e-Fatwa	311, a
Disputation.	
Risalatun fi-al-Munazara	310 c
Moral advise.	
Risalah-e-Nama'loom-al-Ism	301 d
Thealogy.	
Kitab-e-Namaloom-al-Ism	296
Durrat-al-Faq'rah	299
Risalatu Abwab-al-Sa'ada fi Asbab-al-Shahada	306
U qood-al-jinan fi bayani Sha'bil Iman	307, c
Tabsiratu Ulil Basairi wal. Albab	307 f
Zhar-al-Riba	307, h
Al Taf Keek	307 i
Nail-al-Muna fi Taqsiri-al-Salati bi mina	307 j
Kash ful Il tibas 'an athari Ibni Abbas	307, m
Sharhu Ba'dh-al-Adiyat,-al Masoora	310 d
Risalatun fi Fadhilat al Ilm	310 e
Tauheed-e-Malai	314
Al Musabba'at-al-Ashar	315, a
Jurisprudence	
Kitabun fil fiqh	292
Matanu Wasilat-al-Talab	306 i
Kaf-al-Ta'am	308
Istifta Májawab	306 e
Kitabu Nam'aloom-al-Ism	308 g
Risalatun fil Iqtida	306 h

Name of the work.	Descriptive numbers.
Commentary	
Al futuh-al-Rabbani	306, a
Taf seer-e-Yuridullahubikum-al-yusr	306, c
Al Matlab-al-Ta'ām-al-Savi	308, h
Sharhu Syed Muhamed bin Tayyib 'Ala Hizbil Imam Muhiyaddin yahya Nawavi	309
Sharhu Hikmat-al-Āin	311
Asnad.	
Risalatun fi lubsi Mashaiq-al-Sufiyyah	312, d
Traditions.	
Al Shajarat-al-Muttasiqa	306, b
Majmu'ah-e-Chel Ahadith	306, j
Al Ta'aqqubat	307
Assaqu 'Awaril Hawas	307 a
Al Ahadith-al-Mutawatira	307, d
Balaghatil Ghareeb	307, e
Tahreer-al-Maqal fi Dafil Ihmal	307 g
Masalatun fil jam'a	308, c
Uyun-al-Mawarid	312
Thabat-al-'Ālam	312, a
Risalatun fil Asaneed	312 b
Philosophy.	
Risalah-e-Namaloom-al-Ism	301 b
Philology.	
Kitab-al.Taslith	301, i
Al Qawl-al-Masmoo'	307 b
Sexual Science.	
Risalah-e-Namaloom-al-Ism	301, a
Ethics.	
Majmu-al-Sayeed	305
Risalatun fil wasiyyah	315
Kitab-al-Tafakkuri-wal-Itibar	316
Genealogy.	
Sanadu Silsilat-al-Sadat-al-Qadriah	312, c
Risalatun fi-al-Sarf	291 a
Zanjani	291 b

Genelogy—*cont.*

Name of the work.	Descriptive Numbers.
Risalatu Namaloom-al-Ism	291 c
Risalatunfis Sarf	291 e
Zanjani	291 F
Meezan	297
Kitabu Zubdah	297, b
Hidayat-al-Sarf	297 c
Dastur-al-Mubtadi	297. d
Sharh-al-Mukhtasar	301
Qasidatun fi Abniyat-al-Afâl	301 h
Kitabun fis Sarf	303
Fathu Rabb-al-lateef	308 F

Debate.

Kitabun fi fannil Munazarah	316 a

Astronomy.

Risalatun fi Amal-al.Mujeeb	310
Sharhu Risalati Shaikh Badr-al-din Mardini ..	310 a

Biography.

Allawami-al-Ahmadiyah	308 a

Judicial.

Madd.al-Zilal	307 k
Al Shuzoor-al-Muttasiqah	307 l
As Sawalu Maâl jawab	307 n
As Sawalu fi Daril Harb-e-wa Daril Islam	307, o
Majmuâh-e-Fatawa	308, b
Al adillatul wadhiha	310 b

Menstruation.

Hal-al-Irtaj	306 g

Hamd.

Risalatun fil Hamdi wa-al-thana	306, d

PART II.

ARABIC MANUSCRIPTS

AUTHOR INDEX

Name. Descriptive Numbers.

A

Abdul Azeez.
Risalatun fil Asaneed .. .. 312 b
Abdullah bin Abdul Bari.
Nuqtatul Khal .. .. 306, f
Istifta Májawab .. .. 306, e
Risalatūn fil Hamd .. .. 306, d
Tafsir-e-Yuridullahu bikum-al-yusr .. .. 306, c
Al Shazarat-al-Muttasiqa .. .. .. 306, b
Al futuh-al-Rabbani .. .. 306, a
Abdur Rahman bin Sulaiman
Fathu Rabbil lateef .. .. 308 f
Abdur Rahman Suyuti.
Rislaatu Abwab-al-Sa'áda 306
Abdul Wahab bin Ibrahim Zanjani.
Zanjani .. .. 306 d
Abu Abdullah bin Husain bin Ahmed.
Pisalalūn fi lubsi Khirqat-al-Mashaick .. .. 312, d
Abu Ali Qutrub bin Ahmed
Kilāb-al-Taslith .. .. 301 i
Abu Ali Muhamed bin Hashim.
Nail-al-Muna .. .. 307 j
Abu Hamid Muhamed bin Muhamed.
Minhaj-al-Abidin 304
Ahmed bin Ahmed bin Abdul Haq.
Sharhu Risalah-e-Shaik Badruddin .. .. 310 a
A'ishatu bint-e-Yusuf.
Fathul Mubeen fi Madhil Amin .. .. 313 b
Allama Bahauddin Abdulla bin.
Abdur Rahman bin Aqeel.
Sharhul Khulasatil Alfiyyah .. .. .. 308, a

B

Badruddin Muhamed.
Qasidatun fi Abniyat-al-Afāl .. .. .. 301 h

Name.	Descriptive Numbers.
G	
Ghazali.	
Durrat-al-Fakhirah..	299
H	
Hafiz bin Rajab Ali.	
Sharhu Bádhi Adiyatil Masoorah	310, d
Hashim bin Ahmed b Abdullah.	
Risalatun fil Munazarah	310, c
I	
Ibn-e-Ziyad-al-waddahi.	
Kaff-al-Táām	308
Ibrahim bin Maikhan.	
Tuhfah-e-Sarandeep	290 b
Imad-al-din Yahya bin-al-Husain.	
Masalatun fil jamá	308 c
Imam Hafiz jalaluddin Suyuti.	
Al Taáqqubat	307
Imam Hfiz Muhamed bin Taiyyab.	
Uyun-al-Mawarid	312
K	
Khalid bin·allah.al-Azhari.	
Tamrin-al-Tullab	291 e
M	
Mas'ood bin Umar-al-Oadhi.	
Sharh-al-Mukhtasar	301
Mullajami.	
Sharh-al-Mullajami	300
Al Fawaid-al-Dhiyaiyah	291
Moulana Shaikh Abdul wahab Ibn-e-Barkat.	
Al Lawami'ul Ahmadiyyah..	308 a
Mahammed Abdul Ali Bahrul Uloom	
Hidayat-al-Sarf	297 c
Muhamed bin Fadhlullah.	
Al Haqeeqatul Muwafiqatu lis Shariah	290 c
Muhammed bin Mubarak Shah Bukhari.	
Sharhu Hikmat-al-Ain	311
Muhammed bin Abdulla Ba'ali	

Name.	Descriptive Numbers.
M—*cont.*	
Majmu'ah-e.Fatawa.	308 b
Muhammed bin Murtuza Husain.	
Uqood-al-Jiman	307 c
Muhammed bin Malik-al-jiyani	
Alfiyyah Ibn-e-Malik	298
Muhammed bin Muhsin Ansari.	
Hal-al-Irtaj	306 g
S	
Safeeuddin Hilli.	
Sharhu Badiah	313 a
Shamsuddin Muhammed.	
Al Fawakih-al-janiyyah	295
Shaikh Faleh bin-al-Zāhiri.	
Thabat-al-Ālam	312 a
Shaik-al-Allama Badruddin Mārdini.	
Risalah fi 'Amal-al-Mujeeb	310
Shaikh Husain bin Muhsin Ansāri.	
Al-Adillatul wādhiah	310 b
Shaikh Mustafa-al-Bikri.	
Al Matlah-al-Taam-al-Sawi	308 h
Sufi bin Nasir.	
Dasturul Mubtadi	297 d
Syed Muhamed Murtuza Zubaidi.	
Al Qaul-al-Masmoo'	307 b
Bulaght-al-Gharib	307 c
Syed Muhammed bin-al-Taiyyib.	
Sharhu Muhammed bin-al-Taiyyib 'Ala Hizbe-e-Imam Muhiyaddin. Yahya	309
Syed Muhamed Known as-Najeeb Afandi.	
Sanadu Silsilat-al-Sadat-al-Qadriyah	312 c
Sun'allah al-Halabi.	
Sharhu Manzooma li Imam	313
Muhib-al-din bin Shuhna.	
U	
Umar Ibn-al-wardi.	
Tuhfat-al-Wardiyyah	291 j
W	
Warram bin Abi Farash.	
Majmu'al-Sayeed-al-Hameed	305

Name.	Page.
Y	
Yahyah bin Muhammed Mukarram.	
Risalatun fil Iqtida	306 h
Z	
Zahir Ibn-e-Muhamed.	
Kitabu Zubda	297 b
Zamakhshari.	
Kitab-al-Bidaya fi Taqweem-al-lisan	291 i
Zainul Ābideen bin Muhsin al-Ansari.	
Majmu'ah-e-chehal Ahadith	306 j
Al-Saqu Aawaril Hawas	307 a
Tabsiratu Ulil Basair	307 f
Tahrir-al-Maqal fi daf-al-Ihtimal	307 g
Zahrur Riba	307 h
Al Tafkeek	307 i
Mad-al-Zilal	307 k
Al Shuzoor-al-Muttsiqa	307 l
Kashf-al-Iltibas	307 M
As Sawalu Ma'jawab	307 N
Assawalu fi Daril Harb	307 O

PART II

ARABIC MANUSCRIPTS

GENERAL INDEX

Note.—The manuscripts printed in Italics are those of the works described in the volume.

Name.	Page.
Abul Hasanat Moulvi Abdul. Hai Lakhnavi	1029
Abul Khaleel Muhammed bin. Husain-al-Ansari	1039
Abul Faraj bin Jawzi	1019
Abül Muzaffar I bn-e-Abil. Makarim Muttarizi	993
Abul Khair Ahmed bin Usman	1025
Ali Sayeed-al-Habashi	1042
Abu Ali Muhammed bin Hashim	1026
Abu I shaq I brahim	1055
Abu Abdullah Jamaluddin Muhammed	992
Abu bakar bin Umar-al-Khateeb Qazwini	1045
Abu Abdulla Sinhaji	993
Abdulla bin Abdul Bari	1013
Abdul Hafeez	1045
Abdur Rahman bin Sulaiman	1042
Abdullah bin Umar-al-Khaleel	1037
Abdul Azeez	1006
Abdur Rahman Jami	1001
Abdul Qadir bin Shajali	999
Abrahame..	1029
Adam	1054
Adam	1029
Afeefuddin Abdul Wahab Zanjani	1001
Ahmed	1038
Ahmed Shajali-al-Fahili	999
Ajroomiah	993
Al Haqeeqatul Muwafiqatu lis Shari'ah	982
Al Fawaid-al-Dhiyaiyah	983
Alfiyyah	999
Alfiyyah bin Malik	998

Name	Page.
Alfiyyah	1004
Alfiyyah bin Malik	1003
Alfiyyah bin Malik	990
Alfawakihul janiyyah	993
Al Ahadith-al-Mutavarih	1022
Allamah Bahauddin Abdullah-bin-Abdur Rahman bin Aqeel	999
Alfawaid-al-Dhiyaiyah	100
Al Musabha'atul Ashar	1056
Al Ghazali	1010
Al Musabba'atul Ashar	1056
Al Futuh-al-Rabbani	1012
Al Saqu Awaril Hawas	1019
Al Shajarat-al.Muteasiqah	1013
Al Ta'aqqubat 'alal Mouzooat	1019
Al Qawl-al-Masmu	1020
Al Taf Keek	1025
Ali bin Zaid bin jazá	1027
Al Shuzoor.al-Muttasiqah	1028
Al Lawami-al-Ahmadiyah	1032
Allama Ahmed Hijam	1037
Al Matlab-al-Ta'am-al-Sawi	1038
Al Adillatul Wadhiha	1041
Allama Ahmed bin Idris-al-Maghribi	1042
Arba'tu I'rab	985
As Sawālu Ma Jāwab	1030
As Sawalufi Daril Harbfi-o-Daril Islam	1031
Azam Husain	1027
Baidhawi	1022
Balaghatul Ghareeb	1022
Bhopal	1030
Bhopal	1031
Cairo	100
Cairo	1011
Darami	1022
Durr-al-Mukhtar	1046
Dasturul Mubtadi	997
Delhi	1030
Dheya-al.din Yusuf	983
Durr-al-Faqirah	999
Fathul Mubeen fi Madhil Ameen	1053

Name.	Page.
Fathu Rabb-al-Lateef	1037
Hedyatullah	980
Hal-al-Irtaj	1016
Heva	1054
Hasan Umar Rafeei	1032
Hibr bin Abbas	1018
Hidayatullah	980
Hidayatus Sarf	997
Hikmatul Àin	1045
Hoshangabad	1030
Humat-e-Shareef	1050
Husain bin Muhsin-al-Ansari	1038
Husain bin Mnhsin-al-Saifi	1042
Husain bin Ahmed bin Hasam Husain	1051
Hydrabad	1031
Ibn-e.Abbas	1029
Ibnul Hajib	983
Ihyaul Uloom	1056
Ihyaul Uloom	1058
Imad-al-din Yahya	1034
Imam Razi	1013
Imam Navavi	1038
Imam Rabbani	1042
Imam Ghazzali	I358
Imam Baidhavi	1013
Imam Ghazzali	1056
Istifta ma Jawab	1015
Ithaf-al-Nadeem	1036
Ja'far Husain bin Qadir Husain	1011
Jamaluddin Fakihi	993
Jesus Christ	1029
Kafiyah	983
Kaff-al-Ta'am	1032
Kashf-al-Niqab	1006
Kashful Iltibas	1029
Khan bin Muhamed Noor Khan	1030
Khizar	1055
Kitabu Namaloom-al-Ism	979
Kitabu Namaloom-al-Ism	979
Kttabu Namaloom-al-Ism	981
Kitabu Namaloom-al-Ism	994

Name	Page
Kitab-al-Bidaya fi Taqweem-al-Lisan	989
Kitabun fil Fiqh	991
Kitabu Awzan	995
Kitabu Zubdah	996
Kitab-al-Taslith	1007
Kitabun fi-al-Nahw	1008
Kitabun fi-al-Sarf	1009
Kitabul Ismati 'aniddhalal	1035
Kitabu Nama'loom-al-Ism	1037
Kitab-al-Tafakkuriwal Itibar	1056
Kitabun fi fan-al-Munazara	1057
Kitab-al-Faqri wazzuhad	1057
Lucien Gauntier Geneva	100
Madeenah	1032
Mad-al-Zilal	1027
Mahmood Kabeer Known as Bu Ali	995
Majmu'ah-e-Chehal Ahadith	1018
Majmu-al-Sayeed-al-Rasheed-al-Hameed	1010
Majmu'ah-e-Fatawa	1033
Makka	1032
Mas'alatun fil Jam'ah	1034
Masood	979
Matanu waseelat-al-Talab	1018
Meer Qadhi Mahmood Kabeer	1004
Meezan	995
Minhajul Abideen	1009
Minhajul Abideen	1010
Moulana Shaikh Faleh bin Muhammed Zahiri	1047
Moulana Falehbin Muhammed Zahiri	1048
Moulana Sun'ullah Halabi	1050
Muhammed Sham Suddin bin Ghiyasuddin	1057
Muhammed Sayeed	993
Muhammed Sa'd	994
Muhammed bin Malik-al-Jurjani-al-Undulusi	998
Muhammed bin Malik	1004
Muhammed bin Ibad-al-Makhzoomi	1012
Muhammed Husain	1013
Muhammed bin Husain	1014
Muhammed bin Muhsin Ansari	1014
Muhammed bin Husain	1015
Muhammed bin Muhsin	1019

Name	Page
Muhammed bin Husain	1019
Muhammed Murtuza Husain	1021
Muhammed Murtuza Husain	1022
Muhammed bin Husain Ansari	1023
Muhammed bin Muhsain Ansari	1025
Muhammed Yahya	1025
Muhammed Nur Khan	1029
Muhammed bin Abdulla Ba'ali	1034
Muhammed bin Ishaq	1034
Muhammed bin Ishaq	1035
Muhammed bin Husain	1041
Muhammed bin Husain Muhsin Ansari	1042
Muhammed bin Husain-al- Ansari-al-Yameeni	1043
Muhammed bin Mubarak Shah Bukhari	1045
Muhammed bin Muhsin	1046
Muhammed Ismail	1054
Muhammed bin Husain Ansari	1054
Muhammed bin Husain Ansari	1053
Muhammed bin Husain Ansari	1052
Muhammed bin Husain Ansari	1050
Muhammed bin Husain Ansari	1047
Mulla Nuruddin Abdur Rahaman jami	983
Nail-al-Muna	1024
Nail-al-Muna	1026
Nail-al-Muna fi Taqsir-al-Salati bi mina	1026
Naishapoor	1030
Nuh	1029
Nu'man Khairuddin-al-Husaini	1048
Nuqtat-al-Khal fi Bayani-Aqsam-al-Hal	1016
Panj Gunj	997
Qadhi Muhammed Kabeer	1003
Qadhi Muhammed Kabeer	1005
Qase datun fi Abniyat-al-Af'al	1007
Risalah-e-Namaloom-al-Ism	1002
Risalah-e-Namaloom-al-Ism	1002
Risalah-e-Nam'loom-al-Ism	1003
Risalah-e-Fatwa	1045
Risalatun fi-al-Tasawoof	981
Risalatun fi-al-Sarf	983
Risalah-e-Namaloom-al-Ism	935
Risalatun fi-al-Sarf	986

Name.	Page.
Risalatun fi-al-Nahw	988
Risalatun fi-al-Nahw	988
Risalatun fi-al-Nahw	991
Risalatun fil Hamdi wa al-Thana	1015
Risalatun fil Iqtina	1017
Risalatun fi Amal-al-Mujeeb	1040
Risalatun fil Munazarah	1042
Risalatun fi Fazeelat-al-Ilm	1044
Risalatun fil Asaneed	1048
Risalatun fi Lubsi qirqat-al-Mashaiq	1050
Risalatun fil Wasiyyah	1055
Risalatu Abwab-al-Sa'adah	1011
Sa'lab	1038
Sanadu Silsilat-al-Sadat-al-Qadriyah	1049
Sarandeep	980
Shaikh Abdul Qadir Jeelani	1054
Shaikh Abdul Qadir Jeelani	1049
Shaikh Sultan bin-Faqeer Ahmed labbai	1006
Shaikh Sultan bin Faqeer Ahmed labbai	1005
Shaikh Husain-al-Ansari	1049
Shaikh Abul Makarim Ismail	997
Shajahan Abad	1030
Shamsuddin Muhammed binShaikh Muhammed Rayeeni	994
Sharhu Manzoomah li Imam Muhib-al-din Ibn-e-Shuhna.	1050
Sharhu Badee'ah	1052
Sharh-e-Mulla Jami	983
Sharh-e-Qatr-al-Nada	992
Sharh-al-Misbah	993
Sharhu Khulasat-al-alfiyah	998
Sharhu Mullajami	100
Sharh-al-Mukhtasar	1001
Sharhu Syed Muhammed bin-al-Taiyyib 'ala Hizb al Imam Muhammed Yahya Nawawi ..	1039
Sharhu Risalatil Allama Shaikh Badruddin ..	1040
Sharhu Ba'dh-al-Adiyaht-al-Masoorah	1043
Sharhu Hikmat-al-A'in	1043
Shawahid-al-Alfiyyah	1005
Shawahid-al-Alfiyyah	1006
Sibghatullah bin Muhammed Haneef	999
Syed Umarbin Syed Ahmed bin Aqeel	1033

Name.	Page.
Syed Muhammed Najeeb Afandi	1050
Syed Abdul Qadir	1005
Tabrani	1018
Tabsiratu ulil Basair	1023
Tafseer-e-Yuridullahu bikum-al-Yusr	1011
Tafseer-e-Jalalain	1013
Taftazani	1001
Tahrir-al-Maqal fi daf-al-Ihtimal	1024
Tamrin-al-Tullab	1004
Tauheed-e-Malai	1054
Thabat-al-Alam	1047
Tuhfah-e-Sarandeep	980
Tuhfat-al-Mursalah	982
Tirmizi	1022
Tuhfat-al-wardiyyah	990
Uqood-al-Jiman	1021
Uyunul Mawarida	206
Yahya bin Muhammed Jalaluddin Suyuti	1036
Zahr-al-Riba	1024
Zain-al-Abideen	1026
Zainul Abeedin Muhsin	1019
Zanjani	984
Zanjani	987
Zaqani—	**1027**

انوافي كلامهم من الفاظ الاتحاد والتصغير والتصغير مايبكي عليه السـ
فانا للّه و انا اليه راجعون في يوم القيام واللّه اعلم و علمه اتم و احـ
المجيب العبد المنيب زين العابدين *
قاضي حال بهوپال *

No. 308. كف الطعام *
KAFFUT TA'AM.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 22. Lines on a page, 24. Mode of writing, fair. Condition, little injured. Appearance, old.

Subject: Jurisprudence and Islamic law.
Authorr : Ibni-i-Ziyad-al-wadhahi. ابن زياد الوداحى *
Extent: Complete.

A treatise on jurisprudence and Islamic law by Ibn-e-Ziyad-al Wadhahi. In this work the author has elaborately discussed generally about the use of water from the well and specially of those wells which are found in the two holy cities of Macca and Madeena.

Dated 14th Sbahan 1267 A.H. Scribe Hasan Omar Rafie. حسن عمور رافع

Beginning :

الحمد للّه الذي انزل من السماء ماء ليحي به البلاد و سوي ....
الفقرا والاغنيا والملوك الشداد و اخرج به من ..... الارض زرعاً
نباتا رزقا للعباد *

End :

هذا اخرا لموجود من هذه النسخة في الام واللّه اعلم تم كف
الطعام والحمد للّه اولاً , آخرا و ظاهرا و باطنا و علي كل حال و كان الفراغ
نهار الجمعة المبارك لعله رابع عشر من شهر شعبان الكريم سنه سبع
و ستين و مائتين و الف بقلم احقر العباد و احوجهم الي ربه يوم
المعاد حسن عمر رافع عفى اللّه ولوالديه و لجميع المسلمين آمين

No. 308 (a). اللوامع الاحمدية *
AL-LAWAMI-AL-AHMADIYYAH.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 35. Lines on a page, 23. Mode of writing, Shikasta. Condition, good. Appearance, old.

Snbject: Biography.

Part III.

PERSIAN MANUSCRIPTS.

CONTENTS.

Subjects.	Descriptive numbers.
Fiction	.. .. 822, 824
Theology	.. .. 1083, 1051, 1040 (j) 1040(b), 1028, 991, 990, 984, 964, 959, 957, 954, 947, 929, 926, 923, 922, 919, 915, 911, 907, 902, 899, 887, 853, 849, 841, 832, 831, 829, 828, 823.
Etymology	.. .. 845, 844, 921, 901
Mysticism	.. .. 836, 836 (a) 637, 837(a), 837(b), 862, 864, 867, 868, 869, 870, 940, 985, 1004, 1029, 1030, 1032, 1033, 1034(a), 1034(b), 1034(c), 1036, 1036(a), 1036(b), 1036(c), 1036(d) 1036(e), 1036(f), 1036(h) 1036(i), 1036(j), 1038, 1040, 1040(a), 1040(d), 1040(c), 1040(f), 1040(g), 1040(h), 1040(k), 1041, 1042, 1043, 1046, 1048, 1057, 1068.
Grammar	.. .. 833, 834, 835, 839(d), 846, 854, 859, 860, 874, 903, 914, 932, 933, 1081, 938.
Prosody	.. .. 881, 927, 928, 958, 1017, 1015
History	.. .. 848, 989, 1020, 1037, 1044, 1050, 1053
Commentry	.. .. 830, 847, 858, 866, 877, 925, 962, 980, 1031, 1049.
Dictionaries	.. .. 974, 912, 975, 861, 894, 961, 1054
Romance	.. .. 842, 897, 898, 916, 917, 956, 995, 1063, 1059.
Jurisprudence	.. .. 856, 918, 930, 935, 963, 968, 1072.
Syntax	.. .. 839(a), 839(b), 839(c)

Subjects.	Descriptive numbers.
Miscellaneous	875, 1058(a)
Eulogium	924
Biographies	942, 906, 101, 1045, 1082,
Poetry	827, 850, 851, 855, 857, 873, 880, 882, 883, 884, 885, 888, 889, 890, 891, 892, 893, 941, 948, 950, 951, 952, 953, 954(b), 965, 966, 969, 976, 838, 979, 981, 982, 982(a), 983, 986, 987, 988, 993, 994, 997, 998, 999, 1000, 1001, 1002, 1003, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1016, 1022, 1027, 1039, 1055, 1060, 1062, 1066, 1070, 1075.
Letters	826, 840, 852, 863, 886, 896, 900, 909, 934, 936, 939, 943, 944, 945, 946, 954(a), 955, 959(a), 960, 967, 971, 982(b), 1025, 1026, 931, 920, 1023, 937, 1054, 1078, 1079, 1077
Ethics	865, 904, 905, 910, 977, 978, 1003(a), 1034, 1035, 825, 964
Medicine	843, 872, 876, 878, 972, 964(b), 992, 994(a), 1074, 1069, 1064, 1021, 1052, 1019
Traditions	871, 895
Hagiology	1071, 1080
Chemistry	1067
Genialogy	973, 1073
Philosophy	1036(g), 1040, 1040(c)
Astronomy	879, 906, 913, 1047
Music	1024
Islamic Idealogy	1000 (a)
Fortune telling	996
Prose treatises	970
Epistolography	949
Critical Discussion	1056
Sayings	1061
Shi'a Sunni greed	1065, 1076

Part III

PERSIAN MANUSCRIPTS

Subjects Index

Name of the work.	Descriptive numbers.
Fiction	
Bahare-e-Danish	822
Anwar-e-Suhaili	824
Theology	
Fathul Azeez	823
Majmu'ah-e-Sultani	828
Miftahus Siyam	829
Bab-al-Najat	831
Ilm-al-Faraidh	832
Silsilat-al-dhab	841
Fawaid-al-Mubtadi	849
Sharh-e-Waqayah	853
Irshad al Salikeen	887
Risalah-e-Aqaid	899
Nam-e-Haq	902
Intikhab-e-Qasasul Anbia	907
Kifayat-al-Mumineen	911
Aqaid-e-Jami	915
Miftah-al-Jinan	919
Najm-al-Huda	922
Miftah-al-Salat	923
Miftah-al-Siyam	926
Aqaid-e-Jami	929
Dhiyaul Quloob	947
Waseelat-al-Najat	954
Fiqh-e-Umdat-al-Islam	957
Bab-al-Najat	959
Tafrih-al-Quloob	964
Fawaid-al-Salikeen	984
Risalah-e-waseelat-al-Najat	990
Dhiya-al-Quloob	991
Aqaid-e-Jami	1028
Tadhkirat-al-Madahib	1040 a

Tneolgy—cont.

Name of the work.	Descriptive numbers.
Tarjumah-e-Risalah-e-Burhan-al-Takleef ..	.. 1040 j
Kashf-al-Ghita	.. 1051
Risalah-e-Diniyat	.. 1083

Etymology.

Kifayatul Mubtadeen	.. 845
Zubdat-al-Sarf	.. 844
Awraq-al Sarf	.. 901
Chahar Gulzar	.. 921

Mysticism.

Miftahul Khazain	.. 637
Risalah-e-Shah Ashraf	.. 836
Risalah-e-Shah Ashraf	.. 836 (a)
Risalah-e-Tasnif Syed Muyeenuddin Chisty ..	.. 837 (a)
Khutbah-e-Kitab-e-Silsilat-al-Dahab ..	.. 837 (b)
Sharh-al-Ghousiah	.. 862
Irshad-al-Talibeen	.. 864
Lawaih	.. 867
Sharh-e-Risalah-e-Jam-e-Jahannuma ..	.. 868
Risala dar Ma'rifat	.. 869
Risala fi Tariqat-al-Naqsh abandiyyah ..	.. 870
Sharh-e-Lawaih	.. 940
Gulshan-e-Raz	.. 985
Irshad-al-Salikeen	.. 1004
Risalah-dar-Tasawoof	.. 1029
Kitab-e-Tasawoof	.. 1030
Sharh-e-jam-e-Jahannuma	.. 1032
Bahrul Ma'ani	.. 1033
Das Maqam	.. 1034 (a)
Rumuz-al-Fuqara	.. 1034 (b)
Risalah-e-Sawal o-Jawab	.. 1034 (c)
Majmu'ah-e-Rasail	.. 1036
Risalah-e-Asrar-al-Arifin	.. 1036 (a)
Risalah-e-Namaloom-al-Ism	.. 1036 (b)
Risalah-dar Tariqah-e-Nakhshabandiyah ..	.. 1036 (c)
Miftahul Asrar	.. 1036 (d)
Risalah-e-Tasawoof	.. 1036 (e)
Rubaiyat-e-Shah Kamal-al-din jami-e-Daccan	.. 1036 (f)
Bahrul Hayat	.. 1036 (h)

Subjects	Descriptive numbers

mysticism—Cont.

Nuskha-e-Lawaih-e-Shareef	1036 (i)
Asrar-al-Tauheed	1036 (j)
Maktoobat-e-Nizamuddin Awliya	1038
Jam-e-Jahan Numa	1040
Āyeenah-e-Haqaiq Numa	1040 (a)
Miftahul Asrar	1040 (d)
Lataif-e-Lateefi	1040 (c)
Risalah-e-Namaloom-al-Ism	1040 (f)
Risalah-e-Namaloom-al-Ism	1040 g)
Risalah dar Tahqeeq-e-Ma'nah-e-yasaloonaka 'anir ruh. ..	1040 (h)
Tarjumah-e-Risalah-e-Matlah-al-Wajood	1040 (k)
Risalah-e-Naqshabandiah	1041
Kalamul Kamal Kamal-al-Kalam	1042
Silk-al-Sulook	1043
Maktoobat-e-Shaikh Yahya Muneeri	1046
Mas'alah-e-Wahdat-al-Wajood	1048
Kashf-al-Mahjoob	1057
Tajalliyat-e-Rahmani	1068

Grammar

Qawaid-e-Pharsi	833
Qawaid-e-Pharsi	834
Muntakhab-al-Sarf	835
Sharh-e-'Awamil-e-'Arabi	839 a
Afiyah Sharh-e-Kafiyah	846
Char Gulzar	854
Āamadan	859
Tasrif-e-Azeeziah	860
Kitab-e-Amadan	874
Risalah-e-dar Ilam-e-Nahw	903
Mabahis-e-Idhafat	914
Kitab-e-Panj Ganj	932
Char Gulzar	933
Sharh-e-Fusool-e-Akbari	938
Dusturul Mubtadi	1081

Prosody

Manazir-al-Insha	881
Dastur-e-Shigarf	927
,, ,, ...	928

Subjects.	Descriptive numbers
Prosody—cont.	
Arooz-e-Saifi	958
Majma'al-Thanai	1015
Jawahir-al-Ash'ar	1017
History.	
Tuhfat-al-Ajam	848
Kitab-e-Tarikh	989
Tarikh-e-Dilkusha-e-Shamsheer Khani	1020
Waqi'at-e-Alamgiri	1037
Tarikh-e-Ali Adil Shahi	1044
Ruqa'at	1050
Waqaya-e-Muhasara-e-Hydrabad-o-Insha-e-Husn -o-Ishq	1053
Commentry.	
Sharh-e-Panj Ruqa'at	830
Sharh-e-Shamail-al-Nabi	847
Tafseer-e-Husaini	858
Sharh-e-Rubaiyat-e-jami	866
Mukashifat-e-Radhawi	877
Sharh-e-Pharsi bar Kitab-al-Faraidh	925
Sharh-e-Gulistan	962
Sharh-e-Rubaiyat-e-jami	980
Tashrih-e-Asmaul Husna	1031
Sharh-e-Diwan-e-Murtudhawi	1049
Dictionary.	
Lughat-e-Pharsi-o-Urdu	861
Surhul Lughat	894
Kitab-e-Majmaul Furs	912
Sirajul Lughat	961
Kashful Lughat	974
Kashful Lughat	975
Nisab-al-Musalath	1054
Romance.	
Bahar-e-Danish	842
Bahar-e-Danish	897
Bahar-e-Danish	898
Mathnavi-e-Yusuf Zalikha	916
Mathnavi-e-YusufZlikha	917

Subjects.	Descriptive numbers.
Romance—cont.	
Anwar-e-Suhaili	956
Mathnavi-e-Ghaneemat	995
Mirat-al-Khiyal	1059
Duwal Rani-o-Khidhar Khan	1063
Jurisprudence.	
Jame'-e-Fiqh-al-Mumat	856
Fiqh--Shi'ah	918
Kanz-al-Daqaiq	930
Sharh-e-Nam-e-Haq	935
Kitab-al-Faridh	963
Fiqh-e-Manzoom	968
Muntakhab-al-Aqaid	1072
Hairat-al-Sarf	839 (a)
Risalah-e-Seghat-al-Sarf	839 (b)
Awamil-e-Arabi	839 (c)
Miscellaneous.	
Kitab-e-Nama'loom-al-Ism	875
Majmu'ah-e-Rasail	1058 (a)
Eulogium.	
Sharh-e-Qseedh-e-Burda	924
Biography.	
Tashrid-al-Naum	906
Jam-e-jam	942
Kalimat-al-Shu'ara	1018
Rashat-e-'Ainul Hayat	1045
Waqaya-e-Ameerul Umara	1082
Poetry.	
Bustan	827
Diwan-e-Hafiz	838
Yusuf Zalikha	850
Bustan	851
Diwan-e-Hafiz	855
Sikandar Namah	857
Mathnavi-e-Ghaneemat	873
Diwan-e-Ruknuddin	880
Diwan-e-Adham—	882
Diwan-e-Ahsan	883

Subjects.	Descriptive numbers.
Poetry—cont.	
Diwan-e-Shifai	884
Diwan e Showkat	885
Tammatul Kubra	888
Diwan e Ādhuri	889
Muntakhab-e-Ash'ar e Pharsi	890
Diwan e Saidi	891
Intikhab-e-Mirza Tahir wahid	892
Diwan e Yad	893
Diwan e Umaid	941
Mathnavi e Taimoor Namah	948
Mathnavi e Mawaddat Nama	950
Diwan e Fitrat	951
Diwan e Kawkabi	952
Diwan e Ahmed Qalandar	953
Diwan e Ameer Khusraw	954 (b)
Mantiq al Tair	965
Bustan	966
Matnavi e Yusuf Zalikha	969
Uquwwat Namah	976
Qissah e Sulaiman o Bilqis	979
Dawood Namah	981
Tuhfat al Ahrar	982
Qissah e Sulaman o Absal	982 (a)
Diwan e Yameen	983
Diwan e Qassab	986
Mathnavi e Silsilat al Dahab	987
Iskandar Namah e Nizami	988
Diwan e Nazeeri	993
Mathnavi e Shah o Gada	994
Diwan e Muhsinkhan	997
Mathnavi e Salim o Salma	998
Qasaid e Salman Sauji	999
Qasaid e Badarchach	1000
Diwan-e-Waleh	1001
Diwan-e-Fughani	1002
Pandnamah-e-Attar	1003
Tuhfat-al-Ahrar	1005
Jawahir-al-Nazm	1006
Diwan-e-Itrat	1007
Diwan-e-Ajaib	1008

Subject	Descriptive numbers
Poetry—cont.	
Kulliyat–e–Thanai	1009
Ganj-e–Duwwam	1010
Diwan-e-Najat	1011
Diwan–e–Qasim–al–Anwar	1012
Mathnavi–e–Nihal-e-Bagh–e–Iram	1013
Muntakhab Ash'ar	1014
Diwan–e–Kamal Khujandi	1016
Bayadh–e–Ash'ar–e–Mutafarriqa	1022
Muntakhab Ash'are–e–Showkat	1027
Diwan–e–Shah Kamal	1039
Firaq Namah	1055
Mathnawi–e–Hatifi	1060
Diwan–e–Khwaja Mir Dard	1062
Qasaid–e-Thanai	1066
Sharaf Namah	1070
Diwan–e–Āqil	1075
Letters	
Insha–e–Amanulla	826
Insha-e-Mufeed	840
Panj Nathar–e–Zuhuri	852
Ruqa'at..	863
Insha–e–Zeenati	886
Muntakhabat	896
Insha e Sibyan	900
Sharh–e-Panj Ruq'at	909
Kitab-e-Insha–e–Nimati	934
Kitab-e-Insha-e,Khaleefa	936
Ruq'at-e-Abul Fadhal	939
Risalah-e-Faramin.o-Araidh	943
Risalah-e-Faramin-O-Araidh	944
Risalah-e-Faramin-O-Araidh	945
Risalah-e-Faramin-o-Araidh	946
Ruqa'at-e-Baidil	954 a
Gulshan-e-Sa'ādat	955
Ruqa'āt-e Amanulla Khan	959 a
Insha-e-Sibyan	960
Insha-e.Baidil	967
Mukatabat-e-Allami	971
Ruqa'at-e-Jami	932 b

Letters—cont

Subjects	Descriptive numbers
Mukatabat-e-Allami	920
Insha-e-Harkaran	931
Ruqa'āt-e-Ālamgiri	937
Ruqa'āt-e-Ālamgiri	1023
Insha-e-Amanulla Husaini	1054
Risalah-e-Saheefah-e-Shahi	1025
Nuqool-e-Asnad	1026
Risala-e-Faramin-o-Araidh	1077
Gulshan-e-Sa'ādat	1078
Risalah-e-Faramin-o-Araidh	1079
Lawami'-al-Ishraq	825
Ādāb	865
Mahasin-e-Ādāb	904
Risala dar bayan-e-Mahasin-e-Ādāb	905
Nigaristan	910
Sullam-al Darajat	964 (a)
Nakhlistan-e-Taj	977
Ibrat-al-Absar	978
Mathnavi-e-Dabistan	1003 a
Al Maqalatul Mardhiyyah	1034
Al Maqalatul Mardhiyyah	1035

Medicine

Subjects	Descriptive numbers
Dasturul Atibba	843
Kifayatul Atibba	872
Risalah-e-Nuskahajat	876
Risalah-e-Tibb-e-Yusufi	878
Kitab-e-Tibb	964 b
Nitab-e-Tibb	972
Ikhtiyarat-e-Badiee	992
Tibb-e-Sirajee	994 a
Risala Dar Ilm-e-Tibb	1019
Mukhtasar al Tibb	1021
Kulliyat-e-Tibb	1052
Tibb-e-Shifaul Mardh	1064
Mujarrabat-e-Jamal	1069
Kitab e Khirqa-o-Jami al Lazzat	1074

Tradition

Subjects	Descriptive numbers
Iqtibāsāt	871
Kashful Ghita	895

Subjects	Descriptive numbers
Haigialogy	
Risalah e Sham e Mahfil	1071
Mashaiqeen e Chistia	1080
Chemistry	
Makhzanul Hikmat	1067
Genealogy	
Nasab Nāmah	973
Khulasatul Ansab	1073
Philosophy	
Risalah dar Ma'rifat-e.Insan	1036 (g)
Risala dar bayan-e-Tahqiq-e Kulli-e-Tabiee	1040 (i)
Taufeeq dar Tahqiq Masalah-e-Aainiyat o Ghairiyat	1040 (o)
Astronomy	
Mujmal-al-Hikmat	879
Muntakhab	906
Risala dar Ilm-e-jafar-o-Ramal	913
Majmuu'ah-e-Mathnaviyat dar Ilm-e-Nujum	1047
Music	
Rag Darshan	1024
Islamic Ideology	
Name-e-Haq	1000 (a)
Fortune Telling	
Risala dar Danistan-e-Nek-o-bad	996
Prose Treatise	
Khutbat-e-Zuhuri	970
Epistolography	
Rasail-al-Ijaz	949
Critical Discussion	
Kitabur Rasail	1056
Sayings	
Kashf-al-Haqaiq	1061
Shi'a Sunni Creed	
Barahin-e-Qati'a	1065
Kitab-al-Rasail	1076

Part III

PERSIAN MANUSCRIPTS.

AUTHOR INDEX

Name. Descriptive Numbers.

A

Abdul Haq Sacchadil 853
Sharh-e-Wiqaya

Abdul Ali bin Nizamuddin
Masalah e Wahdat-al-Wajood 1048
Abdul Qadir bin Abdur Rahman Jurjani .. ..
Sharh-e-Awamil e- Arabi 839
Abdur Rahim 975

Kashful Lughat
Kashful Lughat 974
Abul Fadhal Muhammed bin Umar bin Khalid
Surahul Lughat 894

Abdur Rahman jami 916-917
Yusuf Zalikha

Tuhfatul Ahrar 1005
Nam e Haq .. .. 1000 (a)

Abdul Qadir bin Abdur Rahman
Awamil e Arabi .. .. 839 (c)

Abdul Qadir Baidil .. .. 954 (a)
Ruq'at e Baidil

Abdulla Hatifi 1060
Mathnavi e Hatifi

Abdul Mannan Itrat 1007
Diwan e Itrat

Abdulla Hatifi 948
Mathnavi e Taimoor Nama

Abul Fadhal 920
Mukatabat e Allami
Mukatabat e Allami 971
Ruq'at e Abdul Eadhal 939

Abdul Qadir Baidil—
Insha e Baidil 967

Name.	Descriptive numbers.
Abdul Ahad—	
Sharh e Panj Ruqa'at..	909
Abi Sayeed bin Imad bin Abi Yazeed—	
Kifayatul Mubtadeen	845
Adham—	
Diwan e Adham	882
Abu Ishaq Ibrahim—	
Kitab e Tarikh	989
Ahmadulla—	
Tafrih al Quloob	964
Ahmed Ali—	
Sharh-e-Fusool-e-Akbari	938
Ahmed Qalandar—	
Diwan-e-Ahmed Qalandar	953
Ahmadulla—	
Sullam-al-Darjat	964 (a)
Ahmed bin Kabeer—	
Mukhtasar-al-Tib	1021
Amanulla Husaini—	
Insha-e-Amanulla Husaini	1054
Insha-e-Amanulla Husaini	826
Amanulla Khan—	
Ruq'at-e-Amanulla Khan	959 (a)
Ameer Hyder Husain—	
Muntakhab-al-Sarf	835
Ameer Khusraw—	
Rasail-al-Ijaz	949
Diwan-e-Ameer Khusraw	954 (b)
Duwal Rani-o-Khizar Khan	1063
Aqil—	
Diwan-e-Āqil	1075
Awrangzib Ālamgeeri—	
Ruq'at-e Ālamgiri	1023

Name.	Descriptive Numbers.
Baba Fughani Sheerazi—	
Diwan-e Fughani	1002
Badruddin Muhammed—	
Qasaid-e-Badar Chach	1000
Bhopat Roy—	
Dastur-e-Shigarf	928
Dastur-e-Shigarf	927
Fadhl-e-Ali—	
Sharh-e-Panj Ruq'at	830
Fareed-al-din Attar—	
Pand Namah	1003
Pand Namah	965
Ghazanfer bin Jafar-al-Husaini—	
Sharh-e-Qaseeda-e-Burdah	924
Ghulam Dastageer Yameen—	
Fawaid-al-Salikeen	984
Ghulam Muhiyddin Syed Abdul Lateef—	
Lataif-e-Lateefee	1040
Ghulam Muhiyddin—	
Miftahul Asrar	1040 (d)
Miftahul Asrar .. .. .. —	1036 (d)
Ghulam Muhiyaddin Khustar	
Mabahis-e-Idhafat	914
Ghulam Muhiaddin Zaban—	
Risalah-e-Sham'-e-Mahfil	1071
Ghulam Qadir—	
Risalah-e-Faramin-o-Araidh	1077
Hafiz Sheerazi—	
Diwan-e-Hafiz	855
Diwan-e-Hafiz	838
Hakeem Jamaluddin—	
Mujarrabat-e-Jamal	1069

Name.	Descriptive numbers.
Hakeem Kamaluddin—	
Tibb-e-Siraji	994(a)
Har Kiran—	
Inshah-e-Har Kiran	931
Husain bin Ali-al-waiz—	
Anwar-e-Suhaili	824
Anwar-e-Suhaili	956
Tafsir-e-Husaini	858
Husain Sha—	
Tuhfat-al-Ajam	848
Ibn-e-Shaikh Abdul Lateef—	
Dhiyaul Quloob	991
Dhiyaul Quloob	947
Ibn-e-wli Aaiz—	
Risalah-e-Saheefa-e-Shahi	1025
Ibrahim bin Muhammed—	
Risalah-e-Aqaid	899
Ibrahim Shattari—	
Āina-e-Haqaiq Numa	1040 (a)
Ikhtiyar bin Ghiyasuddin-al-Husaini—	
Sharh-e-Nam-e-Haq	935
Inayatulla Qambui—	
Bahar-e-Danish	842
Inayat Husain Khan—	
Waqai-e-Amir-al Umara	1082
Jafar Sharief—	
Risala-e-Diniyat	1083
Jalaluddin Muhammed—	
Lawamiul Ishraq	825
Jami—	
Aqaid-e-Jami	1088
Sharh-e-Rubaiyat-e-Jami	980
Mathnavi-e-Silsilat-al-Dahab	987
Qissah-e-Salman-o-Absal	982 (a,
Tuhfat-al-Ahrar	982
Ruq'āt-e-Jami	82 (b)

Name.	Descriptive numbers.
Kamaluddin—	
Barahin-e-Qati'a	1065
Kamaluddin Banai—	
Mathnavi-e-Nihal-e-Bagh-e-Iram	1013
Khawaja Muhammed parsa—	
Kitab-e-Tasawwof	1030
Khawaj-Husain Thanai—	
Kulliyat-e-Thanai	1009
Khawja Muhibbulla—	
Mathnavi-e-Dabistan	1003 (a)
Khairuddin Nakhshabandi—	
Irshad al-Salikeen	1004
Khaleefa Shah Muhamed—	
Kitab-e-Insha-e-Khaleefa	936
Khuda Yar Khan—	
Kulliyat-e-Tibb	1052
Khus Hal Khan—	
Rag Darshan	1024
Lutfulla—	
MuntaKhab	[illegible]
Mir Syed Muhammed Qadir—	
Maktoobat-e-Nizamuddin Awlia	1038
Mir Murtuza Munzawi—	
Jawahir-al-Asha'ar	1017
Mirza Nooruddin Muhammed Nimat Khan—	
Waqaya-e-Muhasarah-e-Hydrabad	1053
Mir Shaikh bin Nooruddin Muhamed—	
Sharh-e-Pharsi bar Kitabul Faraidh	905
Mir Dard—	
Diwan-e-Khwaja Mir Dard	106[illegible]
Mir Najat—	
Diwan-e-Najat	1011

Name.	Descriptive Numbers.
Mir Munzawi—	
Ganj-e-Duwwam	1010
Mir Muizzuddin Musawi—	
Diwan-e-Fitrat —	951
Mir Ismail Abjadi—	
Mathnavi-e-Mawaddat Nama	950
Mir Syed Ali Saidi—	
Diwan-e-Saidi	891
Mirza Saleh—	
Insha-e-Mufeed	840
Mirza Muhammed Afzal Sir Khush—	
Kalimat-al-Shu'ara	1018
Maibadi—	
Sharh-e-Diwan-e-Murtuzawi	1049
Muhammed Dehlavi—	
Kashful Ghita —	1051
Muhammed Ādam—	
Miftah-al-Siyam	926
Muhammed bin Majeed bin Wajih Adeep—	
Miftah-al-Jinan	919
Muhammed Shareef—	
Kifayatul Mumineen	911
Muhammed Siddiq Lateeful Qadri—	
Irshad-al-Salikeen	887
Muhammed Adam—	
Miftah-al-Siyam	829
Muhammed Rafeeuddin—	
Risalah-e-Nakshabandiya	1041
Muhammed Zahir Ali Qadri—	
Rumuz-al-Fuqara —	1034 (b)
Muhammed bin Nasiruddin—	
Bahrul Ma'ani —	1033
Muhammed Sa'd—	
'Afiyah Sharh-e-Kafiya	846
Muhammed Nurulla Ahrari—	
Sharh-e-Gulistan	962

Name.	Descriptive numbers.
Muhammed Radha—	
Mukashifat-e-Radhavi	877
Muhammed Khasim—	
Kitab-e-Majmaul Furs	912
Muhammed Jameel—	
Muntakhab-al-Aqaid	1072
Muhammed Siddiq Zubairi..	
Jami'u Fiqh-al-Mumat	856
Muhammed Azeemulla—	
Jawahir-al-Nazam	1006
Muhammed Musawi Waleh—	
Diwan-e-waleh	1001
Muhammed Abn Nasir—	
Mathnawi-i-Salim-o-Salma	998
Muhammed Husain Naziri—	
Diwan-e-Naziri	993
Muhammed Ridha—	
Diwan-e-Umaid	941
Muhammed Akram—	
Mathuavi-e-Ghaneemat	873
Muhammed Amin—	
Gulshan-e-Sa'adat	1078
Muhammed Zainuddin Ali khan—	
Insha-e-Zeenati	886
Muhammed baqir bin Muhammed Taqi—	
Risala Dar byan-e-Mahasin-e-Ādāb	905
Mahasin-e-Ādāb	904
Muhammed Yusuf bin Ilyas—	
Kitab-e-Tibb	964 b
Muhammed Qasim Firishta—	
Dastur-al-Atibba	843
Muhammed bin Muhammed jane-e-Jahan—	
Tashrid-al-Naum	906
Mahmood bin Shaikh Muhammed Gilani—	
Manazir-al-Insha	881

Name.	Descriptive Numbers.
Mulla Amanulla Banarasi—	
Tarjuma-e-Risalah-e-Burhan-al-Takleef	1040 j
Moulana Abdul Azeez—	
Risalah-e-Waseelat-al-Najat	990
Moulana Jami—	
Lawaih	867
Aqaid-e-Jami	929
Aqaid-e-Jami	915
Silsilat-al-Dhab	841
Nuskha-e-Lawaih-e-Shareef	1036 (i)
Moulana Abdul Ali Bahrul Uloom—	
Risala-e-Tasawoof	1036 (e)
Mulla Jami—	
Risalah-e-Pharsiyah	870
Moulana jāmi—	
Sharh-e-Rubaiyat-e-Moulana jami	886
Moulana Badruddin Hilali—	
Mathnavi-e-Shah-o-Gada	994
Moulana jami—	
Yusuf Zaleekha	850
Moulana Shah Waleeulla—	
Al Maqalatul Mardhiyyah	1035
Al Maqalatul Mardhiyyah	1034
Moulvi Muhammed Baqir—	
Kashful Ghita	895
Moulana Baqir Āgāh—	
Kitab-al-Rasail	1076
Kitab-al-Rasail	1056
Moulana Amanulla—	
Risala dar Bayan-e-Tahqiq-e-Kulli-e-Tabeei	1040
Munzawi—	
Majmu'ah-e-Mathnaviyat	1047
Mulla Nizami of Harat—	
Mathnavi-e-Yusaf Zalikha	969
Muhsin Khan—	
Diwan-e-Muhsin Khan	997
Muinuddin Ali Qasim Anwar—	
Diwan-e-Qasim Anwar	1012

Name. Descriptive Numbers.

Nakshabi—
Silk-al-Sulook 1043

Nasir Jamal Quraishi—
Irshad-al-Talibeen 864

Nithari—
Chahar Gulzar 854

Nizamuddin Ahmed—
Majma'-al-Thanai'a 1015

Nizami of Ganja—
Sharaf Nama 1070

Nimatulla—
Kitab-e-Insha-e-Ni'mati 934

Nizami—
Iskandar Nama 988
Iskandarnama 857

Nurulla bin Muhammed—
Kanz-al-Daqaiq 930

Nooruddin Muhammed Zuhuri—
Khutbat-e-Zuhnri 970

Qabad beg Kawkabi—
Diwan-e-Kawkabi 952

Qudrat Muhammed—
Khulasat-al-Ansab 1073

Roshan Ali Ansari—
Qawaid-e-Pharsi 833

Ruknuddin Sain—
Diwan-e-Ruknuddin 880

Sa'di
Bustan 827
Bustan 851
Bustan 966

Name.	Descriptive. numbers

S—*cont*

Salman of Sawa—
Qasaid-e-Salman Sawji 999
Shah Muhammed Yad
Diwan-e-Yad 893
Shah Ashraf Nakhshabandi—
Miftahul Khazain 637
Risalah-e-Shah Ashraf 836
Risalah-e-Shah Ashraf .. .. 836 a
Shah Kamaluddin
Rubaiyat-e-Shah Kamaluddin .. .. .. 1036 f
Shah Ālamgir—
Ruq'at-e-Ālamgiri 937
Shah Abdul Azeez—
Fathul Azeez 823
Waseelat-al-Najat 954
Shah Abul Hasan—
Babun Najat 959
Shah Muhammed Mirza—
Diwan-e-Ajaib 1008
Sharfuddin Bukhari—
Nam-e-Haq 902
Sharfuddin bu Ali Qalander—
Risalah-e-Asrar-al-Arifin .. .. .. 1036 (a)
Sharfuddin Hasan Shifai—
Diwan-e-Shifai 884
Shaikh Inayatulla Kanbui—
Bahar-e-Danish 822
Shihabuddin bin Abdul Kareem—
Tibb-e-Shifaul Mardh 1064
Shaikh Muhammed Ameen—
Gulshan-e-Sa'adat 955
Shaikh Abdul Qadir Jeelani—
Ruqa'at 863
Shaikh Mahmood Shabistani 985
Shaikh Ali bin Usman—
Kashful Mahjoob 1057

Name	Descriptive numbers

S—*cont*

Shaikh Sharfuddin Ahmed—
Maktoobat-e-Shaikh Yahya Muneeri 1046

Shaikh ibrahim Kurdi—
Tarjumah-e-Risalah-e-Matlaul Wajood .. .. 1040 (k)

Shaikh Muhammed Akram—
Mathnavi-e-Ghaneemat 995

Shaikh Inayatulla Kanbooi—
Bahari-e-Danish 898

Shaikh Inayatulla Kambui—
Bahar-e-Danish 897

Shaikh Kamaluddin Masood—
Diwan-e-Kamal Kujandi 1016

Shaikh Āzuri—
Diwan-e-Āzuri 889

Shaikh Jalaluddin Azuri—
Tamatul Kulbra 888

Saida-e-Qassab—
Diwan-e-Qassab 986

Showkat—
Muntakhab Asha'ar 1027
Diwan-e-Shawkat 885

Shihab-al-din—
Fawaid-al-Mubtadin 849

Saifi—
Aroodh-e-Saifi 958

Sirajuddin Ali Arzoo—
Sirajul Lughat 961

Syed Muhammed Husain Waleh—
Najmul Huda 922

Syed Ali Muhammed—
Tajalliyat-e-Rahmani 1068

Syed Shah Kamaluddin Buddushah Qadri—
Kalamul Kamal Kamalul Kalam 1042

Syed Ali bin Syed Kamaluddin—
Jam-e-Jahan Numa 1040

Name.	Descriptive number
Syed Ali bin Ibrahim—	
Risala dar Tarikh-e-Nakshabandia	1036 (c)
yed Muinuddin Chisti—	
Risalah-e-Tasneef-i-Syed Muinuddin Chisti ..	837 (a)
Syed Noorulla—	
Tarikh-e-Ali Adil Shahi	1044
Syed Ahmed Khan—	
Jam-e-Jam	942
Syed Muhammed Musawi—	
Firaq Namah	1055
Syed Kamaluddin Bukhari—	
Diwan-e-Shah Kamal	1039
Syed Muhammed Yameen—	
Diwan-e-Yameen	983
Syed Tajuddin—	
Dawood Namah	981
Qissah-e-Sulailman-o-Bilqis	979
Uquwwat Namah	976
Ibrat-al-Absar	978
Nakhlistan-e-Taj	977

T

Tahir Waheed—	
Intikhab-e-Mirza Tahir Wahid	892
Tawallal Baiq—	
Tarikh-e-Dilkussha-e-Shamsheer Khani	1020
Thanai—	
Qasaid-e-Thanai	1066

W

Wali bin Mulook Shah—	
Sharhul Ghousia	862

Y

Yusuf Shihabi—	
Risala-e-Tibb-e-Yusufi	878

Z

Zafar Khan Mirza Ahsanulla—
Diwan-e-Ahsan **883**

Zuhuri of Tarsheez—
Panj Nasarha-e-Zuhuri **852**

Zainuddin Attar—
Ikhtiyarat-e-Badeei **992**

Zainul Abidin—
Risala-e-Nuskhajat **876**

Part III

Persian Manuscripts

GENERAL INDEX

Note—The manuscripts printed in Italics are those of the works described in the volume.

Name	Page.
Abbas quli Khan Shāmlu	1155
Abdul Ahad	1106
Abdul Ali	1112
Abdul Ghafoor Khan	1059
Abdul Haq Sacchadil	1077
Abdul Lateef bin Abdulla-al-Abbāsi	1148
Abdul Malik Sajawandi	1129
Abdul Mannan Itrat	1193
Abdulla Khan Aurang	1123
Abdulla Hatifi	1130
Abdulla Qutub Shah	1127
Abdul Qadir Baidil	1137-1138-1141-1153-1154
Abdul Qadir bin Abu Muhammed	1148
Abdul Qadir bin Abdur Rahman	1069-1070
Abdul Qadir Jeelani	1081
Abdul Wahid	1071
Abdun Nabi Khan	1127
Abdur Rahman Jami	1110-1131
Abdur Rahim Khan Khana	1155-1180
Abdur Rahim	1160-1161-1162.
Abdur Rasul	1148
Abdus Samad	1112-1158
Abi yazid bin Imad bin Abi Yazid	1173
Abraham	1177
Abu Bakar	1210-1238
Abu Hafs Sughdi	1143
Abu Isa Muhammed bin Isa bin surah Tirmizi	1074
Abu Ishaq Ibrahim	1177
Abu Muaiyyid	1155

Name	Pages.
Abu Zaid Hibatulla bin Muhammed-al-Tabri	1243
Abul Barakat Abdulla Nasafi	1118
Abul Barakat Isabin Qasim Sirhandi	1236
Abul Fadhl Cops	1112-1158.
Abul Fadhl Muhammed Bin Omar Bin Khalid	1097
Abul Hasan Ali bin Uthman bin Ali	1233
Abul Qasim Sir Hindi	1145
Abul Muzaffar Bahram Shah	1161
A*adb*	1083
Adam	1177
Adham	1091
Afdhal Muhammed	1112
Āfiy*ah Sharh-e-Kafiyah*	1073
Ahmadabad	1180-1203.
Ahmed Ali Abbas Khuda Nawaz Khan	1122
Ahmed bin Hajar-al-Haithami	1238
Ahmed Nagar	1156
Ahmadulla	1149
Ahmed Muneer	1161
Ahwaz	1155
A'inah-e-Haqaiq Numa	1218
A'inuddin	1083-1084.
A'itiqad Namah	1109-1117.
Akbarabad	1155
Akbar	1195
Alamgir	1183-1125.
Alauddin Muhammed Shah	1139
Al Buṣiri	1114
Al Insanul Kamil	1093-1191.
Al Maqalatul Mardhiyah	1213
Al Maqalatul Mardhiyah	1211
Al Mukaffa	1142
Al Sawaiq-Al-Muhtariqa	1238
Al Tuhfatu wad dalail	1225
Al Wāf	1118
Alexander the Great	1079-1175.
Ali Muttaqi	1129
Ali Shah	1165
Ali bin Ahmed	1153
Ali bin-zl-Husain-al-Waiz-al-Fakihi	1224

Name.	Page.
Ali bin Husain Ansari	1179
Allah bad	1139
Am'aq	1155-1162.
Amadan	1081
Amani	1145
Amanulla Hussaini	1061
Amanulla Khan	1145
Amin Rāzi	1132
Amir Ali	1140
Amir Hyder Husain Bilgrami	1066
Amir Humayun	1155-1162.
Amir Husain Sa'adat	1172
Amir Khusrau	1199-1132-1138-1139.
Amir Saifuddin Mahmud Shams Balakhi	1139
Amir Shaikh Husain Buzrg	1185
Anisul Ghuraba	1086
Anwari	1161
Anwarul Hikmat	1089
Anwar Namah	1133
Anwar-e-Suhaili	1141
Anwār-e-Suhaili	1060
A. N. Wallastor	1142
Aqaid-e-Jami	1109
Aqaid-e-Jami	1119
Aqaid-e-Jami	1208
Aqil Khan	1138-1246.
Aqlaq-e-Nasiri	1061
Arūd-o-Qafiyah	1143
Arudh-e-Saifi	1143
Asrar-al-Tauhid	1215
Astarabad	1181
Atabuk Sa'd bin Zangi	1152-1153.
Auhadi	1174
Aurangzilb	1126, 1128, 1134, 1202, 1216, 1230, 1245, 1246.
Awamil-e-Arabi	1069
Awraq-al-Sarf	1101
aAzd	1156

Name.	Page.
Azimabad	1138
Aziz	1087
Baghra Khan	1139
Baharistan	1200
Bahar-e-Danish	1059
Bahar-e-Danish	1071
Bahar-e-Danish	1099
Bahar-e-Danish	1099
Bahauddin Sahib	1222, 1223, 1224, 1227, 1229, 1230, 1232, 1233.
Bahloob Khan	1126
Bahramgur	1143
Bahrawar Banu	1071, 1099.
Bahrul Hayat	1215
Bahrul Ma'ani	1210
Bahr-al-Rayaq	1115
Balakh	1155
Bangalah	1161
Bankipur	1132, 1155, 1166, 1176, 1181, 1188, 1195, 1201.
Barahin-e-Qati'ah	1238
Barbier de Meynard	1153
Bayadhe-Ash'ar-e-Mutafarriqa	1205
Bayadh-e-Mahir	1135
Bayadh.e-Rasiq	1135
Bayazid Bustami	1098
Berlin	1131
Bhupat Roy	1116, 1117
Bihar	1161, 1225
Bijapur	1156, 1123
Bodlin	1180
Bombay	1144, 1151, 1156.
Brij Kishur	1184
Brown	1180
Bukhara	1155
Burhanpur	1204
Burhan-e-qati'c	1147
Bustan	1152

Name.	Pages.
Bustan	1153, 1156, 1163
Bustan	1161
Bustan	1076
Calcutta	1144, 1145, 1153, 1157, 1158, 1176, 1177
Carnatic	1226, 1228
Cawnpur	1144, 1153, 1158
Chahar Gulzar	1377
Chahar Gulzar	1112
Chahar Gulzar	1119
Chahar Unsur-e-Danish	1145
Charagh-e-Hidayat	1147
Cuddapah	1127, 1216, 1217, 1221,
Darul Asrar	1098
Derwaish Ali	1060
Das Maqam	1212
Dasturul Atibba	1072
Dastur-e-Shigarf	1116
Dastur-e-Shigarf	1116
Dasturul Mubtadi	1246
Daood Namah	1167
Daood	1167
Delhi	1125, 1138, 1140, 1155, 1202,
Derwaish Husain	1156
Dhiyauddin Nakshabi	1222
Dhiyaul Qulub	1129
Dhiyaul Qulub—	
Dibacha-e-Gulzar-e-Ibrahim	1076, 1157,
Dibacha-e-Nauras	1076, 1157,
Dibach-e-Khwan-e-Khalil	1157, 1159,
Dilbar Khan	1126
Diwan-e-Adhane	1090
Diwan-e-Ahmed Qalandar	1136
Diwan-e-Ahsan	1091
Diwan-e-Ajaib	1194
Diwan-e-Ajaib	1195
Diwan-e-Amir Khusraw	113[illegible]

Name	Pages
Diwan-e-Amir Khusraw	1138
Diwan-e-Aqil	1243
Diwan-e-Azuri	1094
Diwan-e-Fitrat	1134
Diwan-e-Fugani	1188
Diwan-e-Hafiz	1068
Diwan-e-Hafiz	1078
Diwan-e-Ītrat	1193
Diwan-e-Itrat	1194
Diwan-e-Kamal Khujandi	1200
Diwan-e-Kawkabi	1135
Diwan-e-Khwaja Mir Dard	1236
Diwan-e-Muhsin kham	1184
Diwa-e-Najat	1196
Diwan-e-Naziri	1180
Diwan-e-Qasim Anwar	1187
Diwan-e-Qassab	1174
Diwan-al-Rasail	1169
Diwan-e-Ruknuddin Sain	1090
Diwan-e-Saidi	1095
Diwan-e-Shah Kamal	1217
Diwan-e-Saifi	1091
Diwan-e-Showkat	1092
Diwan-e-Umaid	1124
Diwan-e-waleh	1187
Diwan-e-Yad	1096
Diwan-e-Yamin	1170
Duwal Rani-o-Khidhar Khan	1237
E. B. Eashwick herford	1142
Ellur	1210
Fadhl-e-Ali Ilyas Fajju Khan	1063
Faidhi	1156–1195
Falconer	1168
Falcones	1169
Fal Namah	1068
Farhang-e-I brahim	1161
Farhang-e-Jahangiri	1147
Farhang-e-Shaikh Abdur Rahim Bihari	1161
Fariduddin Attar	1151–1168
Fatawa-e-Alamgiri	1115
Fath Namah	1126

Name	Pages
Fathul Azeez	1159
Fawaidul Mubtadi	1075
Fawaidus Salikin	1171
Fazil Ali	1065
Fiqh-e-Manzum	1154
Fiqh-e-Shi'ah	1111
Fiqh-e-Umdatul Islam	1142
Firaq Namah	1230
Firdawsi	1130–1132–1155–1162–1204.
French	1153–1176
G. S. A. Banking	1144
Gaisu Daraz	1210
Ganj-e-Bad Awar	1145
Ganj-e-Duwwam	1196
Ganjah	1087–1176 1183–1241
Gawaliyar	1146
German	1153–1168 1173–1176
Ghanimatul Waqt	1124
Gharibul Lughat	1147
Ghazalanul Hind	2134
Ghazanfer bin Jafar Husaini	1114
Ghiyathiyah	1089
Ghiyath-al-din Tughlaq	1140
Ghulam Dastagir Yamin	1171
Ghulam Mahdi Khushtar	1109
Ghulam Mahmud	1105
Ghulam Mahamed Ali	1079
Ghulam Muhiyddin	1247
Ghulam Yamin Dastagir	1166
Gingi	1129–1141
Goul Kunda	1135
Greek	1175
Gulgasht-e-Haqiqat	1138
Gulistan-e-Sa'di	1107–1148 1153–1163
Gulshan-e-Fitrat	1202
Gulshan-e-Rafat	1135
Gulshan-e-Raz	1171
Gulshan-e-Raz	1172–1173

Name.	Pages.
Gulshan-e-Sa'adat	1140
Gulshan-e-Sa'adat	1141
Gulshan-e-Sa'adat	1245
Hadhrat Abu Bakar	1177
Hadhrat Ali	1177
Hadhrat Nizamuddin Auliya	1191
Hadhrat Nizamuddin	1217
Hadhrat Uthman	1177
Hadiqah	1174
Hafiz	1161
Hafiz Inayat Ahmed	1074
Hafiz Muhammed Munawwar Khan Bahadur	1241
Hafiz Sheerazi	1068—1078 1088—1200
Haft Iqlim	1131
Haft Manzar	1132
Haft Pykar	1174
Hairat-al-Sarf	1069
Hakim Anwari	1199
Hammar Pergstall	1173
Hamza bin Ali	1094
Hasan	1130—1139.
Hashiyah-e-Sharifa	1147
Hatifi	1132
Hazarah	1139
Hikayat-e-Qadhi Baghdadi	1234
Hirat	1143
H. Blachman	1144
H. Ethe	1142
Hulaku Khan	1172
Hulyatul Muttaqin	1103
Humayun	1133
Husain bin Ali-al-waiz	1060—1079. 1141—1142.
Husain bin Sultan Ali	1104
Husain Shah	1074—1075.
Husn-o-Ishq	1202
Hydarabad	1156
Ibn-e-Shaikh Abdul Lateef	1129—1178,
Ibrahim Adil Shah II	1156—1157.
Ibrahim Qiwam Farooqi	1161
Ibrahim bin Muhammed	1100

Name.	Pages.
Ibratul Absar	1164
Ihsanulla Khan	1193
Ikhtiyarat-e-Badi'i	1179
Ikhtiyarat-e-Badi'i	1180
Ikhtiyar bin Ghiyasuddin Husain	1120
Ikhwat Namah	1162
I'jaz-e-Khusrawi	1133
Ilmul Faraidh	1064
Imad Ali	1158
Imad-al-Dawla Mirza	1096
Tahir Wahid—	
Imad-al-Mulk	1139
Imam Abu Hanifa	1142, 1166.
Imam Faqruddin Razi	1142
Imam J'afar-e-Sadiq	1102
Imam Muhammed bin Hasan Shah	1166
Inayat Ahmed	1073
Inayatulla Khambu'i	1071
Inayatulla	1080
India	1135—1153,
India Office Library	1094
Insha-e-Abul Fadhl	1108
Insha-e-Amanulla	1061
Insha-e-Amanulla Husaini	1230
Insha-e-Baidil	1138
Insha-e-Baidil	1153
Insha-e-Herkiran	1118
Insha-e-Husno-Ishq	1230
Insha-e-Jami	1169
Insha-e-Khanazad Khan	1145
Insha-e-Mufeed	1070
Insha-e-Sibyan	1100
Inshae-e-Sibqan	1146
Insha-e-Zinati	1093
Insha-e-Zinati	1092
Intikhab-e-Mirza	1096
Tahir Wahid—	
Intikhab-e-QasaSul Anbia	**1104**
Iran	1134, 1135 1202.
Irfan	1138

Name.	Pages.
Irshad-al-Salikin	1190
Irshad-al-Salikin	1093
Irshad-ai-Talibin	1082
Iqtibasat	1085
Ìskandar Namah-e-Barri	1130, 1176, 1241.
Ìskandar Namah-e-Barri	1175
Iskandar Namah-e-Nizami	1175
Ìtrat-al-Daqaiq Sharh-e-Mirat-al-Haqaiq	1210
Ìzzuddin Ali Shah	1139
Jahandar Shah	1099
Jahandar Sultan	1071
Jahangir	1126, 1134, 1155, 1145, 1202, 1230.
Jalaluddin Fairuz Shah	1139, 1140.
Jalaluddin Khilgi	1140
Jalaluddin Muhammed bin As'ad-al-Siddiqi	1060
Jalaluddin Rumi	1151, 1168.
Jalūt	1167
Jamaluddin Md. Ìlyas	1241
Jamaluddin Husain Inju bin Fakruddin Hasan	1147
Jamal Muhammed Burhanpuri	1145
Jamiu Fiqh-al-Mamat	1078
Jam-e-Jam	1125
Jam-e-Jahan Numa	1217
Jam-e-Jahan Numa	1218
Jami-ul-Lazzat	1243
Jami	1117, 1130, 1132, 1143, 1155, 1162, 1164, 1165, 1166, 1167, 1168, 1169, 1174, 1188, 1193, 1199, 1200.
Jam	1166
Jam-e-Jam	1174
Jan Muhammed Chawhan	1168
Jaunpur	1065
Jawahir-al-Ash'ar	1201
Jawahir-al-Nazm	1192
Jawhari	1097
Jur'at	1095, 1198
Kabul	1237
Kalamul Kamal Kamalul Kalam	1221

Name	Pages
Kalila Damna	1142
Kalimat-al-Shu'ara	1134, 1135
Katimat-al-Shu'ara	1202
Kanz-al-Daqaiq	1118
Karim Muhiyaddin	1072
Kashful Ghita	1098
Kashful Ghita	1228
Kashful Haqaiq	1235
Kashsbul Lughat	1160
Kashful Lughat	1161
Kashful Lughat-e-wal- Ìstilahat	1161
Kashful Mathjūb	1232
Kashghar	1123
Khadar Muhiyaddin	1061
Khalifa Shah Muhammed	1121
Khamsa	1131, 1132 1161, 1176
Khan-e-Khanan	1123
Khanazad Khan Fairuz jang	1143, 1230
Khan-e-Zaman	1145, 1230
Khaqani	1130, 1161 1193
Kharijind	1166
Khawariq-e-Sadiqiyah	1191
Khirad Namah-e-Ìskandari	1175
Khiyaban-e-Gulsitan	1147
Khulasatul Ansab	1242
Khulsatul Hisab	1105
Khuld-e-Barin	1156
Khurā Sān	1132, 1188.
Khusrau	1130, 1131
Khutba-e-Kitab-e-*Silsilqt-al-Dhahab*	1068
Khutbat-e-Zuhuri	1156
Khwaja Alauddin Muhammed	1185
Khwaja Buzarj Meher	1093
Khwaja Hasan Dehlawi	1200
Khwaja Muhibbulla	1190
Khwaja Nasiruddin Ubaidulla Ahrari	1068
Khwaja Nizamuddin	1061
Khwaja Salman Saoji	1199

Name.	Pages.
Khwaja Ubaidulla Ahrari	1166
Khwaja Zahiruddin	1145
Kifayatul Atibba	1086
Kifayatul Mubtadin	1073
Kifayatul Muminin	1075
Kifayatul Muminin	1107
Kishlu Khan	1139
Kitab-e-Amadan	1087
Kitab-al-Faraidh	1148
Kitab-e-Ganj-e-Hikmat	1226
Kitab-e-Insha-e-Khalifa	1121
Kitab-e-Insha-e-Nimati	1120
Kitab-e-Khirqa	1242
Kitab-e-Khirqa	1243
Kitab-e-Makhzanul Asrar	1226
Kitab-e-Majma-al-Fars	1107
Kitab-e-Namalum-al-Ism	1087
Kitab-e-Panj Ganj	1119
Kitab-e-Qasaid-e-*Thanai*	1238
Kitabur Rasail	1232
Kitabur Rasail	1244
Kitab-e-Tarikh	1177
Kitab-e-Tasawwaf	1209
Kitab-e-Tib	1149
Kitab-e-Tib	1150
Kitab-e-Tib	1159
Kulliyat-e-Baidil	1138
Kulliyat-e-N'imat Khan-e-Ali	1230
Kulliyat-e-Thana'i	1195
Kulliyat-e-Tib	1229
Kurnool	1151
Lachine	1139
Luhiji	1173
Lahore	1144, 1168,
Laila	1131
Laila-o-Majnun	1132
Lataif-e-Lateefi	1219
Lateefa-e-Manavi	1148
Lawaih	1084
Lawami'ul Ishraq	1060

Name.	Pages.
London..	1133, 1142 1144, 1153, 1168, 1169 1173, 1176, 1222, 1225
Lord Dafrine	1170
Luckhnow	1133, 1146 1155, 1157, 1158, 1168 1183,
Lughat-e-Farsi-o-Urdu	1081
Lutfulla	1105
Ma'asir-e-Rehimi	1156
Mabahith-e-*Idhabat*	1109
Madras..	1222, 1223 1228.
Madras-e-Muhammedi	1222, 1223 1227.
Mafatihul Ijaz	1173
Mahabat Khan	1128, 1145
Mahabat Khan-e-Zaman Baig	1230
Mahasin-e-Adab	1102
Mahmud	1075
Majmaul Hasanat	1101
Majmaul Insha	1141
Majmaun Nafais	1147
Majmu'ah-e-Mathnnwiyat dar ilm-e-Nujum.	1225
Majmu'ah-e-Rasail	1213
Majmu'ah-e-Rasail	1233
Majmu'ah-e-Sultani	1062
Majma-al-Thana'ie	1199
Majnun	1131
Makhzanul Asrar	1167
Makhzanul Hikmat	1239
Makhzanul Insha	1207
Maktoobat-e-Nizamuddin Auliya	1216
Maktoobat Shayk Yahya Munyari	1224
Malik-e-Qumi	1156–1157
Manazirul Insh	1070
*Mantiq-al-*Tayr	1150
Mantiq-al-*Tayr*	1151–1168
Marghoob-al-Qulub	1098
Mas'alah-e-W'ahdatul wajud	1226
Mashaikh-e-Chistiya	1245

Name	Page
Mathnawi-e-Debistan	1189
Mathnawi-e-Ghanimat	1183
Mathnawi-e-Ghanimat	1086
Mathnawi-e-Hatifi	1235
Mathnawi-e-Mawaddat Namah	1153
Mathnawi:e-Nihal-e-Bagh-e-Iram	1197
Mathnawi-e-Snah-o-Gada	1181
Mathnawi-e-Sharif	1099
Mathnawi-e-Silsilat-al-Dahab	1174
Mathnawi-e-Salim-o-Salma	1184
Mathnawi-e-Taimur Namah	1130
Mathnawi-e-Yusuf Zalikha	1110
Mathnawi-e-Yusuf Zalikha	1110
Mathnawi-e-Yusuf Zalikha	1110
Mathnawi-e-Yusuf Zalikha	1154
Mathnawi-e-Yusuf Zalikha	1155
Mathradas	1118
Matlaul Anwar	1167
Mawahib-e-Aliyyah	1079
Mawahib-al-Qadri	1191
Mawahib-e-Qadriyah	1093
Mecca	1200
Medurai	1170
Mehar Ali	1246
Meer	1136
Meeran Shah	1200
Miftahul Asrar	1214
Miftahul Asrar	1219
Miftahul jinan	1111
Miftahul Khazain	1067
Miftahul Khazain	1179
Miftahus Salat	1113
Miftahus Siyam	1062
Mitfahus Siyam	1115
Mina Bazar	1156–1157 1176
Mir Abdul Husain Razawi	1065
Mir Ali-al-Katib	1155
Mir Ali Shair	1181
Mir Ismail Khan Abjadi	1133
Mir Muhamed Zaman	1183

Name.	Page
Mir Muizzuddin Khan	1134
Mir Nurullah	1148
Mir Shaikh bin Nuruddin Muhammed-al-Burani	1115
Mir Syed Ali Saidi	1095
Mir Syed Mahmud Qadri	1216–1217
Miratul Kbayal	1234
Miratul Muhaqiqin	1089
Mirza Abdul Qaliq	1138
Mirza Jalaluddin Naishapuri	1061
Mirzajan Tapish	1155
Mirza Muhamed Ali Mahir	1135–1202
Mirza Muhamed baiq	1145
Mirza Muhamed Rasiq	1135
Mirza Muqim	1126
Mirza Nizamuddin	1145
Mirza Saib	1138
Mirza Saleh	1010
Mirza Shah Rukh	1166
Mizanul Ash'ar	1143
Mizanul Ma'ani	1124
Mohkam baig	1106
Moulana Abdullah Hatifi	1131
Moulana Abdul Azeez	1178
Moulana Abdur Rahman jami	1071
Moulana Jalaluddin Rumi	1088
Moulana Jami	1109–1075–1083–1084–1085
Moulvi Muhammed Baqir	1098
Moulvi Muhammed Muqim	1193
Moulana Muhmed Rafizi	1155
Moulana Nuruddin Saburi	1142
Moulana Wajihuddin	1061
Mu'azzam Khan	1127
Mu'aiyyidul Fudhala	1160, 1161
Muhammed	1176, 1237
Muhammed Abdul Hamid	1080, 1081
Muhammed Abdulla bin Murtudha	1241
Muhammed Ādam	1063, 1115,
Muhammed Abdhal Sirkhush	1134
Muhammed A'inuddin	1085

Name.	Pages.
Muhammed Akbar	1128,— 1144, 1115.
Muhammed Akram bin Abdur Razaq	1148
Muhammed Ali	1100
Muhammed Ali Asghar	1216
Muhammed Ali Baiq	1119
Muhammed Ali bin Shaik Ìbrahım Gujrati ..	1195
Muhammed Ali Mehkari	1064
Muhammed Azimullah	1193
Muhammed Azimuddin	1193
Muhammed Akram Ghanimat	1087
Muhammed Baqir bin—	1103
Muhammed Taqi	
Muhammed bin Ali	1102
Muhammed bin Ìbrahim bin Ìshaq	1102
Muhommad bin Jan-e-Jahan	1104
Muhammed bin Muhammed Sherin	1210
Muhammed bin Mujir	1111
Muhammed bin Shaikh Muhammed Gilani	1090
Muhammed Yamin Dastrgir	1173
Muhammed Fasıhuddin	1240
Muhammed Ghous	1236
Muhammed Ghulami	1168
Muhammed Khasim	1216
Muhammed Humayun Badasha	1128
Muhammed Husain	1147
Muhammed Ibrahim Isfahani	1093
Muhammed Maqdum	1124
Muhammed Mu'inuddin	1245
Muhammed Munawar Gawhar	1135, 1136
Muhammed Nazir Siddiqi	1173
Muhammed Nurulla Ahrari	1147
Muhammed Sururi	1108
Muhammed Qasim Fırishta	1072
Muhammed Radha	1088
Muhammed Radha Khizilbash	1124
Muhammed Sa'd Ghalib	1073
Muhammed Sadiq latifi	1093, 1191
Muhammed Saleh	1183
Muhammed Sarwar bin Hasan Khan Surur ..	1118
Muhammed Shah	1072, 1147

Name.	Pages.
Muhammeb Sharfuddin	1141
Muhammed Sharif	1107, 1124
Muhammed Sharif bin Shamsuddin Muhammed ..	1198
Muhammed Sibghatullah	1111
Muhammed Siddiq Zubairi	1078
Muhammed Umar	1210
Muhammed Zainuddin Ali Khan	1092
Muhommed Yamin Dastagir	1170
Muhammed Yusuf bin Ilyas	1150
Muhit-e-Azam	1138
Muhiyaddin Hasan	1229
Mu'izuddin Musawi Rafat	1135
Mujarrabat-e-Jamal	1240
Mujmalul Hikmat	1089
Mukashafat-e-Radhawi	1088
Mukatabat-e-Allami	1112
Mukatabat-e-Abul Fadhl	1158
Mukatabat-e-Allami	1158
Mukhtasar-al-Tibb	1204
Mulla Ashraf Khurasani	1109
Mulla Muhammed Sa'id	1148
Mulla Nazim of Harat	1154, 1155
Mulla Zuhuri	1157
Mulla Wahshi Bafaqi	1156
Multan	1139 — 1148
Muntakhab	1105
Muntakhab-al-Aqaid	1241
Muntakhab Ash'ar-e-Farsi	1095
Muntakhab Ash'ar	1198
Muntabhab Ash'ar-e-Showkat	1207
Muntakhabat	1098
Muntakhab-al-Sarf	1066
Munyar	1225
Muqaddamat-al-Salat	1120
Murtudha Quli bin Hasan Shamlu	1243
Musawi	1095
Musawi Khan Fitrat	1198,— 1202
Mutabar Khan	1125
Mvlapur	1191
Nafs-e-Rahmani	1217
Narange-e-Ishq	1183

Name.	Page.
Najmul Huda	1113
Najmuddin	1242
Nakhlistan-e-Taj	1163
Namah-e-Syed Mahmud	1089
Namdar Khan	1125
Nam-e-Haq	1101
Nam-e-Haq	1187
Nan-o-Halwa	1099
Nasab Namah	1159
Nasiruddin Ibn-e-Daood	1170
Nasir Jamal Qurashi	1082
Nasrulla bin Muhammed	1118–1142
Nathar Nagar	1141
Nausheerwan-e-Adil	1093
Nawab Anwarkhan	1133
Nawab Anwar-al-din Khan	1128–1182
Nawab Asifjah	1127
Nawab Fazlulla Khan	1141
Nawab Ghalib Khan	1141
Nawab Ghulam Ghouth Khan	1141–1234 1235
Nawab Mubariz Ali Khan	1141
Nawab Muhammed Ali	1133–1247
Nawab Nazimuddawla	1128
Nawab Nizamul Mulk	1141
Nawab Sa'adatulla Khan	1141–1245
Nawab Walajah	1242
Nazim of Harat	1162
Naziri	1156–1188
Nazm-al-wasul	1226
Nigaristan	1106
Ni'matulla	1120
Nithabul Muthallath	1230
Nishapur	1151
Nithari	1077–1112–1113
Nizami of Ganjah	1079–1130–1131–1161–1167 1174-1176.
Nizamuddin Abu Muhammed	1175
Nizamuddin Ahmed	1166
Nizamuddin Amir Shaikh Ahmed	1142

Name.	Page.
Nizamuddin Awliya	1139 1140
Nizamul Mulk Asifjah	1129–1156
Nuh	1177
Nuqul-e-Asnad	1207
Nur-e-Ali	1202
Nurul Absar	1217
Nuruddin Zuhuri	1106–1156
Nuskha-e-Lawaih	1215
Nusrat-al-din Abu Bakr	1176
Oud	1132–1168 1202
Pand Namah-e-Attar	1189
Panj Ganj	1225
Panj Nathr-e-Zuhuri	1076
Panj Ruqa'at	1076-1156-1158-1163
Persia	1132
Patyli	1139
Prince Azeez of Panjab	1183
Prince Muhammed Sultan khan	1139
Qabad Baig Kawkabi	1135
Qadhi Akbar	1122
Qadir Ali	1115
Qadir Husain Shayid	1123
Qadir Ismail	1079
Qamruddin	1078
Qasaid-e-Badar Chach	1186
Qasaid-e-Salman Saoji	1185
Qasasul Anbiya	1101
Qasasul Anbiya-e-Nuri	1105
Qasim Khan Manji	1155-1162 1199
Qawaid-e-Farsi	1065
Qawaid-e-Farsi	1065
Qawaid-e-Sharifa-o-Fawaid-e-Lateefa	1149
Qissah-e-Salman-o-Absal	1168
Qissah-e-Sulaiman-o-Bilqis	1165
Qutbuddin	1069-1070
Qutub Shah	1126-1135
Rag Darshan	1206
Rahmatullah	1170
Ramzi	1138

Name.	Pages.
Rasail-e-Ijaz	1132
Rasail-e-Ikhwan-al-Safa	1089
Rashhat-e-A'inul Hayat	1223
Rash hat	1224
Raw Shan Roy	1099
Rawdhat-al-Safa	1156
Risalah-e-Abdul wasi	1071
Risalah-e-Aqaid	1100
Risalah-e-Asrarul Arifin	1213
Risalah-e-Danistan-e-Naik-o-bad	1183
Risalah Dar bayan-e-	1103
Mahasin-e-Adab	
Risalah Dar bayan-e-	1220
Mahasin-e-Kulli-e-Tibbi	
Risalahdar Ilm-e-Nahew	1102
Risalah Dar Ilm-e-Jafar-o-Ramal	1108
Risalah Dar Ilm-e-Tibb	1203
Risalah Dar Ma'rifat	1085
Risalah Dar Ma'rifat-e-Insan	1215
Risala Dar Tahqiq-e-Mana *Wayasaloonaka*	1220
Anir Ruh	
Risalah Dar Tariqah-e-Naqshabandiya	1214
Risalah Dar Tasawwof	1208
Risalah-eDiniyat	1247
Risalah-e-Faramin-o-Araidh	1125
Risalah-e-Faramin-o-Araidh	1126
Risalah-e-Faramin-o-Araidh	1127
Risalah-e-Faramin-o-Araidh	1128
Risalah-e-Faramin-o-Araidh	1244
Risalah-e-Faramin-o-Araidh	1245
Risalah-e-Farsiyah Fi Tariqat-al-Naqsbabandiyah ..	1085
Risalah-e-Marajal Bahrain	1098
Risalah-e-Munshia'at	1169
Risalah-e-Naqshabandiyah	1221
Risalah-e-Nuskhajat	1088
Risalah-e-Qafiyah	1233
Risalah-e-Sahifah-e-Shahi	1206
Risalah-e-Sawal-o-Jawab	1212
Risalah-e-Shah Ashraf	1066
Risalah-e-Shah Ashraf	1067
Risalah-e-Shah Abdul Lateef	1086

Name.	Pages.
Risalah-e-Sham-e-Mahfil	1241
Risalah-e-Sighat-al-Sarf	1069
Risalah-e-Tasawwuf	1214
Risalah-e-Tasnif Syed Mu'inuddin Chishti	1065
Risalah-e-Tibb-e-Yusufi	1089
Risalah-e-Wajoodiyah	1093
Risalah-e-Wajoodiyah	1191
Risalah-e-Wasilatun Najat	1177
Risalah-e-Zad-al-Talibin	1124
Riyadh Ali	1148
Roshan Ali Ansari	1065
Roy Budh Chand	1141
Roy Dakhni Ram	1141
Rubaiyat-e-Shah Kamaluddin Jami-e-Deccan	1214
Ruknuddin of Velloor	1170
Rumuzul Fuqara	1212
Ruqa'at	1082
Ruqa'at	1227
Ruqa'at-e-Abul Fadhl	1123
Ruqa'ta-e-Alamgiri	1205
Ruqa'at-e-Alamgiri	1222
Ruqa'at-e-Amanullah	1144
Ruqa'at-e-Amanullah	1145
Ruqa'at-e-Baidil	1137
Ruqa'at-e-Baidil	1138
Ruqa'at-e-Baidil	1246
Ruqa'at-e-Husain	1145
Ruqa'at-e-Itrat	1194
Ruqa'at-e-Jami	1167
Ruqa'at-e-Jami	1169
Saba	1165
Sabhatul Abrar	1164
Sabhatul Marjan fi Asar-e-Hindustan	1243
Sa'di	1062—1076, 1118-1152-1156-1161-1163-1188-1193
Saifi	1143
Saifulla	1181
Salim-o-Salma	1185
Salman-o-Absal	1167
Salman of Sawa	1188

Name.	Pages.
Saqi Namah	1156-1202
Sehahul Lughat	1097
Shadiyakh	1151-1189
Shahabuddin Khan Arzu	1148
Shahid	1087-1183
Shahistar	1172
Shah Abbas of Iran	1123-1135
Shah Abdul Azeez	1059—1137
Shah Abul Hasan	1144
Shah Alamgir	1122
Shah Alam Bahadur	1128
Shah Asharaf Naqshabandi	1066
Shah Hidayatulla Qadri	1212
Shah Ismail	1132
Shah Jahan	1125— 1126 1128-1145-1230
Shakir Khan	1246
Shah Mahmud Mirza	1097
Shah Mahmud Yad	1097
Shah Muhammed Mah	1242
Shah Namah-e-Muhammed A'itizam Shah	1202
Shah Namah	1161 1186 1204,
Shah Rukh	1133
Shah Shuja'	1129
Shah Sulaiman	1126
Shah Tahmasap	1128
Shah Yaqoob Baig	1169
Shah Abdul Haq	1124
Shaikh Abdul Qadir Jeelani	1082
Shaikh Abu Ali	1149
Shaikh Ahmed bin Sulaiman	1114
Shaikh Ali Hazm	1147
Shaikh Alimullah	1193
Shaikh Azuri	1094
Shaikh Bahauddin Muhammed	1167
Shaikh Hasan Lahuri	1145
Shaikh Inayatulla Khambui	1059-1099
Shaikh Jalaluddin Humaza Azuri	1094
Shaikh Mahmud	1153

Name.	Pages.
Shaikh Mahmud Shabistani	1171-1172
Shaikh Muhammed Amin	1141
Shaikh Md. Anwar bin Shaik Munawwar	1104
Shaikh Muhammed Hafiz	1203
Shaik Muhammed bin Lad	1160-1161
Shaikh Muhamed Lashkar	1236
Shaikh Mustafa	1112
Shaik Ruknuddin-Samnani	1079
Shaik Sa'duddin Kashghari	1166
Shaikh Sharfuddin Ahmed bin Yahya Munqari	1161
Shaikh Shahabuddin Ahmed	1074
Shaikh Shahabuddin Suharwardi	1152
Shaikh Ubaidullah	1224
Shaikh Unwise	1185
Shair Shah	1128
Shakir Khan	1138
Sharf Namah-e-Ibrahim	1161
Sharaf Namah-e-Iskandari	1175
Sharaf Namah	1240
Sharfuddin Ali Yazdi	1131
Sharfuddin Bukhari	1101
Sharfuddin Hasan Shifai	1091
Sharh-e-Awamil-e- Arabi	1070
Sharh-e-Diwan Murtuzawi	1227
Sharh-e-Farsi bar Kitab-al-Faraidh	1115
Sharh-e- Fusul-e-Akbari	1122
Sharhul Ghousiya	1081
Sharh-e-Gulistan	1147
Sharh-e-Hikmatul Ain	1147
Sharh-e-jam-e-Jaban numa	1210
Sharh-e-Lawaih	1123-1124
Sharh-e-Mathnawi	1147
Sharh-e-Nam-e-Haq	1120
Sharh-e-Panj Ruq'at	1063
Sharh-e-Panj Ruq'aat	1106
Sharh-e-Qasidah-e-Burdah	1114
Sharh-e-Risalah-e-Jaim-e-jahan-e-Numa	1084
Sharh-e-Rubaiyat-e-Moulana jami	1083
Sharh-e-Rubaiyat-e-jami	1165

Name.	Pages.
Sharh-e-Shamail-al-Nabi	1074
Sharh-e-Wiqayah	1075
Sharh e-Wiqayah	1077
Shifai	1092
Shihabuddin	1075
Shirazi	1173
Shiraz .. .. — ..	1076-1147-1152-1156-1188
Shirin	1131
Shirin-o-Khusraw	1132
Showkat	1095-1155-1193-1198
Shukrulla Khan	1138-1154
Sifatul Ashiqin	1181
Sikandar	1130
Sikandar Adil Shah	1126
Sikandar Namah	1079
Sikandar Namah	1131
Silkus Suluk	1222
Silsilat-al-Dhahab	1071
Sirajul Absar	1129-1178
Sirajuddin Ali Arzu	1146-1147
Sirajul Lughat	1146
Siraj-e-Muneer	1198
Sirkhush	1135-1203
Sitara	1133
Sprenger	1176-1202
Sulaiman	1177
Sullam-al-Darajata	1149
Sultan Abul Hasan	1126
Sultan Abu Sa'id	1143-1166
Sultān-al-Arifin Syed Ahmed Kabier	1160
Sultan Ali Adil Shah	1223
Sultan Bahmani	1089
Sultan Ghiyathuddin	1139
Sultan Husain Bahqara	1166
Sultan Husain	1174
Sultan Husain Mirza	1143-1181
Sultan Husain bin Uwais	1200
Sultan Ibrahim Mirzajahi	1195

Name.	Page.
Sultan Mahmud Ghaznawi	1062-1127
Sultan Muhammed Azam Shah	1122
Sultan Muhammed bin Tughlaq	1186
Sultan Mu,izuddin Kaiqubad	1139
Sultan Sanjer	1151
Sultan Yaqub	1188
Suluk-al-Arifin	1098
Surahul Lughat	1097
Syed Abdur Rahman Tahsin	1217
Syed Abdul Qadir	1162
Syed Ahmed Khan	1125
Syed Ali Akber	1122
Syed Ataullah	1110-1160
Syed Husain Qadri	1211
Syed Muhamed Ahmed	1246
Syed Muhamed Mufti	1163
Syed Muhammed Musawi Saleh	1113
Syed Muhammed	1162
Syed Muhiyaddin	1200
Syed Murtudha	1145
Syed Nurullah bin Syed Ali Muhammed Husaini	1223
Syed Qadir Ali Basha	1213, 1216, 1217, 1218, 1221
Syed Ridha Husain	1107
Syed Shah Muhammed-al-Husain	1072
Syed Tajuddin	1162, 1163, 1164, 1165, 1167, 1168, 1169, 1170, 1171, 1175.
Tabriz	1172, 1200,
Tadhkiratul Awliya	1151
Tadhkiratul Mazahib	1218
Tafrihul Qulub	1149
Tafsir-e-Azeezi	1080
Tafsir-e-Husaini	1079
Tafsir-e-Mughanni	1111
Tafsir-e-Munir	1111
Tafsir-e-Zuhidi	1111
Tajalliyat-e-Rahmani	1239
Talabu Siratil Mustaqim	1124
Talut	1167
Tammatul Kubra	1193
Tamim Ansari	1241

Name.	Pages.
Tanbihul Ghafiline	1147
Tanjure	1162
Tarikh-e-Ali Adil Shahi	1222
Tarikh-e-Dilkush-e-Shamshir Khaai	1203
Tarikh-e-Tawalludat	1098
Tariqul Qiwam	1124
Tarjumah-e-Kanz-e-Fiqh-r-Hanafi	1118
Tarjumah-e-Risalah-e-*Burhan-al-Taklif*	1220
Tarjumah-e-Risalah-e-*Matlaul Wajood*	1220
Tarshiz	1156
Tash Khand	1186
Tashrid-al-Naum	1104
Tashrih-e-Asmaul Husna	1209
Taufip Dar Tuhqiq-e-Masaloh-e-*Ainiyat wa Ghairiyat*	1219
Thana'i	1174, 1161—1188.
Tibb-e-Shifai	1236
Tibb-e-Siraji	1182
Tilasm-e-Hairat	1138
Timur	1131
Tuhfatul Ahrar	1164
Tuhfatul Ahrar	1167
Tuhfatul Ahrar	1192
Tuhfatul Ajam	1074
Turkish	1151—1173.
Ture-e-Marifat	1138
Ubaidullah Khan Uzlbek	1181
Umar	1238
Ummul Ilaj	1145
Urfi	1188—1193.
Uthman Khan	1088
Uthman	1238
Wahshi	1188
Waiz	1095—1098.
Wajdi	1151
Wali bin Muluk Shah	1081
Waqa'eh-e-Amir ul Umara	1247
Waqa'eb-e-Muhasarah-e-*Hydrabad*	1229, 1230
Waqi'at-e-Alamgiri	1216
Wasilatun Najat	1137
Wastul Hayat	113[illegible]

Name.	Page.
Whin Field	1173
Yaqub Beg	116
Yaqub bin Syed Ali	1148
Yazid	1156
Yusuf Baig Khan	1155
Yusuf Shihabi	1089
Yusuf Zulaikha	1075
Yusuf Zulaikha	1162
Zafar Khan Mirza Ahsan	1091
Zafar Namah	1092
Zafar Namah-e-Hatifi	1131
Zafar Namah-e-Taimuri	1130
Zahir Faryabi	1199
Zainuddin Attar	1179
Zainul Abidine	1088
Zubdat-al-Sarf	1072
Zuhuri	1063—1076.
Zul Faqqar Ali	1066

A DESCRIPTIVE CATALOGUE
OF THE
ISLAMIC MANUSCRIPTS
VOLUME IV
PART I—HINDUSTANI
MISCELLANEOUS

No. 151. * چہل حدیث
CHEL HADITH.

Substance, paper. Size, 12×10 inches. Number of pages, 16. Lines 22 on a page. Restored copy.

Subject : Theology.

Author : Syed Jalaluddeen Akmal.

حضرت سید جلال الدین اکمل عرف یوسف علی شاہ *

Extent : Complete.

A restored copy of the borrowed manuscript from Syed Qader Ali Bashah Sahib Shameeri of Fort Street, Cuddapah.

It is a short theological tract of forty traditions of the Prophet Muhammad (peace be on him) in simple Dakhni poetry by Syed Jalaluddeen Akmal alias Yousuf Ali Shah Bukhari, native of Mahal, Chittoor District, He was the younger son of the famous Sufi poet, Syed Kamaluddeen Badasha Bukhari, known as Jami-e-Dakhan. He had his early education at Madras, and stayed in the mosque of Begum Ameerunnisa, Triplicane, for eight years. During the period, it is said, that, while he was starving for want of food, he prayed to God which was accepted and he was relieved from boarding and lodging troubles. He had his hereditary theological knowledge of Qadiria order from his father, and of Naqshabandiah order from his father's friend Shah Rafiuddeen Qaudari. He died in A.H. 1277 = A.D. 1860. He left two sons and two daughters of whom Syed Ali Murad Shah, the famous local Saint, is buried at Cuddapah, and Syed Faqeer Muhiaddeen Muqbal died at Mysore. (See an interesting and informative article of Muhammad Sakhawat Mirza, on 'Muqabal' in 'Nawa-e-Adab' of January 1954 and April 1954). One of his disciples, Munis مونس wrote the following chronogram on his death :

حضرت اکمل نے کیا آباد جب قصرے جناں
تب نظر آنے لگے ویراں ہمیں اپنے مکاں *

یوں کہا ہاتف نے مونس سال تاریخ وفات
کرچکے نقل مکان وہ پیشوائے عارفاں *
١٢ ٧٧

"Maqsood-al-Salekeen", author's known work, described under No. 156 of this catalogue.

The author in the introduction says :

لکھا تھا مرشد فیاض میرا
کمال اللّٰہ رہبر راستونکا *

حدیثوں کے جو معنے فارسي سے
سراپا صدق ہے اور راستي سے *

نظر کر اسکتیں بانو جہانکي
لقب جسکا امیرہ عورتانکي *

جو بیگم سرور آصف نشانکي
سلیمان فرسیہ کي پاسبانکي *

خطاب لایق و برجستہ زیبا
جسے نواب قمرالدین خان تھا *

ہمیشہ حق اسے راحت میں راکھے
نسیم روح کو جنت میں راکھے *

شکم کي جو صدفکا اسکي ہے در
غلام محي الدین خان بہادر *

چراغ و چشم ہے سب خاندان کا
جو نرگس گلشن نام و نشان کا *

کرے سرسبز حق اس نوجواں کو
بہار گل سے بدلا دے خزاں کو *

ہے اسکا کارکن یک شخص نادر
جسے کہتے ہیں عاصم عبد قادر *

امور دنیوي کا عہدہ بردار
اسي سرکار والا کا جمعدار *
میرے حق میں بہت نیکي کیا ہے
محبت اہل بیت مصطفي ہے *
کہے بلوا مجھے اے میرے بھیا
لگے میرے دو دن بنجا گویا *
کبت دہرپت میں ایراني زبانکو
لے آ اور صاف کر ہندي بیانکو *
کہ اس قانون سے یہ بین بازے
بہوت ہے مست اکثر راگ ہندے *
نکل آوي سخن کر کونبیوں میں
تجھے بھي تان سین وقت بولیں *
جوسن انعام دیں قدرتکا اکبر
کرے تحسین عزت گا یگیر *
کہے پر اسکي کر امید ایسے
یہ طنبوري کے ہمنے تار چھیڑي *
جہاں تک ہیں یہ فن کے مرد بازاں
جو نظم و نثر کے ہیں تان سازان (؟)
یہي ہے التجا ان سے کہ بولیں
اگر جاویں کہیجا تال سُر میں *
کہیں یا نہ چھپاوے عیب میرا
کریں کہ راستہ یہ راگ مالا *

It contains forty traditions and the first tradition is translated from Arabic to Dakhani verse as follows:

أَفْضَلُ الْكَلَامِ اَرْبَعٌ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ *

پیمبر صاحب قرآن کہا ہے
ہمارا دین اؤر ایماں کہا ہے *

کہ سبحان اللہ اوڑ الحمد للہ
پڑھو تم لا الہ الا اللہ *
کہو ہر وقت تم اللہ اکبر
کلام مومنین یہي ہیں چار بہتر *
سمجھ ان چار کوتو سب میں افضل
وظیفہ کر زبان دل کا اکمل *

فَضْلُ الْعِلْمِ خَیْرٌ مِنْ فَضْلِ الْعِبَادَتِ *

پیمبر کہتے ہیں اپنے زباں سے
نہیں میرے سے یہ رنگي بیاں سے *
بزرگي سے عبادت کي یہ سمجھو
بزرگي علم کي بہتر ہے سمجھو *
اگر کوئي علم اول نہیں پڑیگا
عبادت کیا بہت سے گر کریگا *
نہ ہو جب علم کیا جانے خدا کو
نہ پہچانے محمد مصطفي کو *

This manuscript also contains a Dakhani poem and an incomplete tract of theological questions and answers in the end.

The scribe is Syed Hussani son of Syed Hidayatullah and the date of transcription in the original is 1288 A.H.=A.D. 1871.

Beginning :

چہل حدیث منظوم *

نجاست شرک کي کر دور پہیلي
بدن سے دل کی ہے دستور پہلي *
سمندر کود پڑھ وحدانیت کے
سراپا موج بنجا معرفت کے *
وضو اوڑ غسل سے رفع حدث کر
خیال غیر کا کرتب مطہر *

جھکا مجرا بمیں سر بندگی کے
دوگانہ شکریہ پڑ عاجزی سے *

End :

و قرآن بر محمد ما مصطفی صلی اللہ علیہ و سلم ہر کہ ازیں
کتابہا صحیفا منکر شود کافر گردد نعوذ باللہ من ھا *

No. 152. * عقاید نوریہ منظوم *

AQAID-E-NURIAH.

Substance, paper. Size, 12 × 10 inches. Number of pages, 66. Lines 24 on a page. Restored copy.

Subject : Theology.

Author : Syed Nurullah Badasha.

Extent : Complete.

A restored copy of the borrowed manuscripts from Syed Qader Ali Basha, Fort street, Cuddapah.

A short tract on the articles of Muslim faith in Dakhani poetry by Syed Nurullah Badasha Bukhari Nur, who was the brother, disciple and successor of Syed Muhammad Shahmeer. He died in 1214 A.H. = A.D. 1799, and is buried at the Islamiah Mosque, Cuddapah. Shah Sultan Muhiaddeen Sahib wrote the following chronogram on his death :

ہائے دل بشکستہ اے سالک دلم از روئے آہ
گفت نور اللہ در نور محمد گم شدہ * ۱۲۱۴

Shah Nurullah, the Qutb-e-Vellore, on his way to Haj, visited his grave and remarked that Syed Nurullah Badasha was a great Saint of his age. His other known works are :

(*a*) Irshad-e-Nuriah ارشاد نوریہ —a short treatise on Sufism.

(*b*) Tajalleyat-e-Nurani تجلیات نورانی —a Persian work on Muslim philosophy Sand ufism.

(*c*) Aamleeyat-e-Nurani— عملیات نورانی —contains traditional family talismen.

The work under description is in simple Dakhani poetry which discusses the various theological and sufistic attributes of God, and explaining the popular theory of Wahdat-ul-Wajud وحدت الوجود **he says :**

نہ صفتاں کون اسکی سمجھہ عین ذات
کہ صفتاں کا مفہوم نیں نیں ذات *
وجود و ایک ہے لیک مفہوم دو
یو مفہوم کي روسوں ہیں غیر او *
وجودي جو موجود سو ذات ہے
وجود صفات اوسکي سات ہے *

....

خدا بندہ مل دونوں کیوں ایک ہویں
یو دانتاں کہاں صاحب دیک ہویں *
ہے باطل سمجھہ مذہب اتحاد
کہاں یک ہوي زعفراں ہور زواد *
خدا کوں حلول مکاني نہیں
حلول صفاتي بھي جاني نہیں *
اول ہجے تو ظرف و مظروف ہے
نہ دسریمیں جو وصف موصوف ہے *
مثالاں دونوں کي کہي یوں سلف
سمج خوب اسباتکوں اے خلف *

He attempts to explain the conceptions of عقل ، ایمان ، بلوغ ، etc., thus :

کہي ہیں سوسن بات اہل علوم
کہ ایمان کي دو ہیں شرط لزوم *
بلاغت ہے یک دوسرا عقل ہے
کتابانمیں اس دوچہ کا نقل ہے *
اگر کوئي بالغ و عاقل ہوا
تو شرط و جوب (؟) اوسکوں حاصل ہوا *

....

سوفسطائیہ بولتي یوں کہ ہے
عقیدیکي تابع یو ہر شي کہ ہے *

سمج ان میں ہیں تین فرقے تمام
یہاں بولتا ہوں ہر ایکس کا نام *
عناد یہ فرقہ ہے یہہ انکا قال
یہی ہے کہ عالم ہی وہم و خیال *
بھی ہیں لا ادریہ ان میں انکو پہچان
کہ ہر شئے میں رکھی ہیں ریب و گمان *

....

پہچانت کے سب تین اسباب ہیں
او اسباب سب علم کی باب ہیں *
کہیں علم ہور معرفت سیتاں
دونوں یک ہیں اس میں نہیں کچھہ گمان *
سو فسطائیہ بولتے ہیں سدا
جدا علم ہور معرفت ہی جدا *
سبب علم کا کہتے الہام کوں
نہیں جانتی خاص اؤر عام کوں *
جو کچھہ قول ہے، اونکا باطل سمجھہ
کہی نایو کوئی بات عاقل سمجھہ *

The attributes of God, the functions of the angels, the qualities of the prophets and the four Muslim Caliphs, and a short account of the fundamental principles of Islamic jurisprudence, and the other subjects are dealt with in this manuscript. It also contains a Persian extract from "Zakhirat-al-muluk" of Syed Ali Hamadani with a translation in Dakhani verse thus :

ذخیرہ میں بولے ہیں سید علی
جو ہمدان کی شہر کے ہیں ولی *
بتی (؟) معرفت اسکی بس عام کوں
اگر کام ہے انکو اسلام سوں *
یگانہ ہے عالم کا پروردگار
یہی جان اوسکی تیں فرد بمثل یار *

....

In the end there is a short Persian tract called Siraj-al-Mu'alla سراج المعلی *

Beginning :

کروں حمد خالق کا بنیاد میں
رہو شکر میں اوسکي دلشاد میں *
ثنا شکر اسکوں سزاوار ہے
دو عالم کا صانع و کرتار ہے *

End :

امید دعائے خیر شاید کند قبول خداوند مہربان سے تمام
شد سراج المعلي *

No. 153. رسالۂ روح الایمان *

RISALAH-E-RUHUL-IMAN.

Substance, paper. Size, 12 × 10 inches. Number of pages, 39. Number of lines, 24 per page. Restored copy.

Subject : Theology.
Author : Not known.
Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

A short treatise on Islamic theology and Islamic law in simple Dakhani prose by an unknown author.

Beginning :

سوال — روز میثاق کسے کہتے ہیں - دسویں تاریخ محرم کي
دن جمعہ کا تھا - اس روز اللّٰہ تعالي داد آدم کي کمر سے ......

End :

بتاریخ شانزدہم ماہ ذیقعدہ بروز پنجشنبہ سنہ ۱۱۸۹ ہجري
در مقام تنگنور ہذا رسالۂ روح الایمان والاسلام از دست رسول خاں
یوسف زائي ہر تحریر پذیر یافت بعون اللّٰہ الملک الوہاب *

This volume also contains :

153*a*— کتاب النساء —Kitab-un-nisa.
153*b*— چار کرسی —Charkursi.
153*c*— رسالۂ اسرار التوحید —Risalah-e-Asrar-al-Tawheed.

No. 153. (a) * کتاب النساء

KITAB-UN-NISA.

Substance, paper. Size, 12 × 10 inches. Number of pages, 36. (41 to 77 of No. 153). Number of lines per page, 20. Restored copy.

Subject : Theology.
Author : Ubaydullah Rahman.
Extent : Complete.

In simple Dakhani poetry, its author Moulvi Ubaydullah Rahman has presented the fundamental principles of Islam for the benefit of Muslim women in Deccan. Its purpose is stated thus :

اجي بي بياں ہے يہ نادر كتاب
بني ہے تمارے ہي خاطر كتاب *
اگرچہ كتابيں بنيں ہر كہيں
پر ايسي كبھي ميں نے ديكھي نہيں *
چلي آؤ ماں بيٹياں اوڑ پھوپي
چلي آؤ مل مل كے بہناں سبھي *
سنو اوڑ خوشي سے پڑھو يہ كتاب
يہ مصري كي ڈلياں تميں جاؤ چاب *
تم اسكو سنو يا پڑھوگے اگر
تو ہوويگي نيكي بدي سے خبر *
كہ اسميں ہيں باتيں بہت صاف صاف
موافق شرع كے نہ كچھ بر خلاف *
بہت دين كے اسميں ہيں فائيدے
فقط عورتوں كے ہي ہيں قاعدے *
مناسب ہے نام اسكو صبح و مسا
كتاب النساء يا ادب النساء *

It is divided in the following divisions and sub-divisions :

(۱) خدا صاحب كي ہستي كا بيان * (۲) خدا صاحب كے ناموں كا بيان *
(۳) جسد كا بيان (۴) روح كا بيان *

(۵) حواسِ خمسہ کا بیان * (٦) خدا صاحب کي صفتوں کا بیان *

(۷) خدا صاحب کے فرشتوں کا بیان * (۸) خدا صاحب کي کتابوں کا بیان *

(۹) خدا صاحب کے پیغمبروں کا بیان * (۱۰) تقدیر کا بیان *

(۱۱) قبر کے سوال کا بیان * (۱۲) قیامت کي نشانیوں کا بیان *

(۱۳) دوزخ کا بیان * (۱۴) محشر کي جھوٹي کا بیان *

(۱۵) پلصراط کا بیان * (۱٦) میزان کا بیان *

(۱۷) جہنم کے عذاب کا بیان * (۱۸) آب کوثر کا بیان *

(۱۹) جنت کے عیش کا بیان * (۲۰) خدا صاحب کي دیدار کا بیان *

In the concluding chapter, the author says :

اجي بي بیاں خاتمہ خیر ہے
طفیل بیوي فاطمہ خیر ہے *
عقاید یہ چھوٹي سي میں نے لکھي
پڑھو شوق سے بي بیاں مل سبھي *
تمہارے ہي ڈہب پر بني یہ کتاب
اگر کچھہ خطا ہو کرو مت عتاب *
زناني کرے بات کوئي مردوا
سہاتي نہیں عورتوں کے سوا *
اسیطرح عورت بھي مرداني بات
کري تو سہاتي نہیں کوئي بات *
زناني زباں سے یہي واسطے
عقاید بنے تم سبھي واسطے *
کتاب النساء اب ہوئي ہے تمام
اداب النسا کا ہے موقوف کام *

It is a transcribed copy of the borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah. Name of the scribe and date of transcription not known.

Beginning :

خدایا ہمارا تو خاوند ہے
بھي والي و ورث خداوند ہے *
توں سب والیوں کا ہي والي توي
نہیں ہے سوا تیرے دسرا کوئي *
تو صاحب ہے ہم تیں تیري باندیاں
تیري صاحبي پر سے صدقے ہویا *

End :

کتاب النساء جسکو مولوي محمد عبیدالرحمن المتخلص به مشتاق بن الہ بخش مرحوم اورنگ آبادي سلطان محمد پوري نے لڑکیاں اؤر جواں بوڑھي عورتوں کي ہدایت اؤر تربیت واسطے زناني خطابوں میٹھے میٹھے القابوں سے ہندي نظم آسان جو ٹھیک عقاید کا بیان ہے سنہ ۱۲۶۷ ہجري میں تصنیف کي ہے سو چوتھے بار اسے ستر ہجري میں کم یا بي کے باعث بطرز خوش چھاپي گئي۔ جانئے کہ اسکي دوسري جلد کو آداب النساء نام ہے قریب چھاپینگے *

No. 153. (b) چار کرسي *

CHAR KURSI.

Substance, paper. Size, 12 × 10 inches. Number of pages, 25. Number of lines 23 per page. Restored copy.

Subject : Theology.

Author : Ahmed Khan Shirani.

Extent : Complete.

Another religious tract on Islamic theology in Dakhani verse by Ahmad Khan Shirani, native of Madanpalli (Chittoor District). In the prologue he says :

یک دن جمعہ کي رات کو فاتحہ جو پڑھ سوتا اتھا
دیکھا مبارک خواب میں ظاہر کروں سن لو بیاں *
میں خواب کے جا حال میں دیکھا عجب یک باغ تھا
پھولاں ستاروں کے نمن وہ باغ تھا جنت کي شاں *

خواہش مري کھینچي ادھر میں وہاں تماشیکو گیا
اس باغ میں آیا جو کس آواز پڑھنے کا وہاں *

....

پیچھے پھرا ویسے میں کس لے کہا آتو ادھر
تجھکو بلاتے بیگ جا وہ خاتم پیغمبراں *

تسلیم کر میں جا کھڑا ہت باندھکر خدمت منے
کپڑے نبي کے تھے ہارے مقنع جو مکھ پر در فشاں *

میرے طرف آیا حکم احمد شیراني بیٹھ کر
توں چار کرسي یک بنا مسلے ملا اي فقہ داں *

لاکر دئے مجھ ہت قلم کاغذ دئے داوات بھي
بولے جو توں کرسي بنا مسلے ملا اي فقہ داں *

اس خوابکے میں حال میں اپنے نبي کے حکم سوں
کرسي کیتیں اتمام کر دیتا نبي کے ست میاں *

مقنع کے اندر ایکے وہ اپنے مبارک ہاتھ میں
کرسي کیتیں پڑھ دیکھکر تعریف کا کہتے بیاں *

ہر روز کوئي کرسي پڑھے اسکو شفاعت میں کروں
جتني قضا عمري نماز ہووے ادا اے مومناں *

....

اول بناکر فارسي دکھني کیا میں اس سبب
معلوم سب مسلئے کریں میرے برادر طفلگاں *

It is usually written under the following heads like :

محمد کي پیڑي کا بیان * وضو کے سنتاں کا بیان *
ایماں کے صفت کا بیان، وغیرہ *

According to its author this work was completed during the reign of Hyder Ali of Mysore, at Madanpalli, and the Qiladar of Gurramkonda in those days was Mirza Imam Baig. He says :

کرسیاں ہوئے ہیں یو تمام نواب حیدر کہ عمل
قصبہ مدن پلي مذے غلام علي شاہ کے مکاں *

اسوقت میں حاکم وہاں مرزا امام بیگ نام تھے
قصبہ گرم کنڈھہ کے وہ مدت سے تھے باشندگاں *

ہے باپ مجھہ محي الدین خاں دادا میرے ہیں بہادر خاں
جس گھر میں دنیا دین کے کاماں اتھے معمور جاں *

مسلہ بذا کرسي کیا احمد خاں شیراني سمجھہ
مسلہ تو پڑھنے نائیکے رکھہ یاد مسلہ بر زباں *

باشندہ میں کولار کا کس سال مور باکل میں تھا
حاجي مکي حیدروای وہاں دو ولیاں کے تربتاں *

تاریخ تھي چوتھي صفر یو چار کرسي ہوئي تمام
سي یکہزار یک سو چوتھے نود پہ چھہ آغاز جاں *

It is a transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah. The scribe and the date of transcription is not known.

Beginning :

وہ حقتعالي ایک ہے اسکو ہے لائق پاکیاں
وہ باپ ماں سونہیں ہوا فرزند نہیں اس عورتاں *
نہیں کوئي خدا دوجا سمجھہ ایک خدا جس جیو دیا
محمد رسول اللہ کو قاصد خدا کے توں پچھان *

End :

اما بعد بندہ کمترین خادم شرع مبین خاکسار بلا اشتباہ منشي سید قادر بادشاہ قادري الحنفي عفي عنہ نے اس کتاب بے نظیر مطبوع ہر برناؤپیر نقہ لاثاني چار کرسي احمد خاں شیراني کو کہ نایاب تھي نہایت رغبت دلي و مفرح قلبي سے اوپر خواہش احباب کے اپنے مطبع نبوي کارخانۂ طلسم کرتاں بنگلور میں حلیۂ انطباع سے مزین کیا فہوالہدي غرۂ جمادي الثاني سنہ ۱۲۸۷ ہجري نبوي *

No. 153 (c). رسالۂ اسرار التوحید *

RISALAH-E-ASRAR-AL-TAWHEED.

Substance, paper. Size, 12 × 10 inches. Number of pages, 18. Number of lines per page, 24. Restored copy.

Subject : Mysticism.

Author : Syed Muhammad Shahmeer.

Extent : Complete.

It is a transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

This manuscript is an interesting and informative short tract in Dakhani prose in Islamic mysticism and philosophy by a Sufi-cum-scholar, Syed Muhammad Shahmeer of Cuddapah. It explains in simple Dakhani language, illustrated with verses from the Quran, the sufistic terminologies like :

واجب الوجود – ممکن الوجود – کیف – انا انت وانت انا –
احدیت وحدانیت – صفات ذاتی – صفات انفعالی وغیرہ *

Syed Muhammad-al-Hussaini Shahmeer of Raychoti (Cuddapah district) was born in 1081 A.H.=1670 A.D., during the reign of Sultan Sikandar 'Adil Shah either at Bijapore or Savanoor, where he spent his early life and had his early education. His father Shah Jamaluddeen was a quiet scholar of Oriental learning, and he trained his promising and intelligent son in the oriental thought and thus made him a good scholar of Muslim traditions, theology, jurisprudence and philosophy; and appointed him as his Khaliph. He married the daughter of Syed Shah Hussain Bukhari of Kurnool. Adeeb Mysori in his "Ghazi-e-Azam" says that Syed Muhammad Shahmeer and Shah Kamal were compelled to accompany Hyder Ali to Srirangapatam, after his conquest of Cuddapah, where they were granted pensions by the Ruler of Mysore. But this statement is open to doubt as there is no authoritative document to establish its truth. However this much is certain that Nawab Qamruddeen Khan, Hyder's Governor of Gurramkonda, and Abdul Qudus Khan, the Nawab of Talpool, were his disciples and patrons. He witnessed several revolutions like the destruction of the Qutub Shahi and 'Adil Shahi dynasties, Aurangzeeb's conquest of Deccan, the conquests of the Maharattas, the Nizam-ul-Mulk Asif Jah I and Sultan Hyder Ali of Mysore. It is said that he was at Raychoti when the famous bloody battle of succession between Nasir Jung and Muzaffar Jung took place at Lakevedipali, ten mlies from Raychoti, in which Nasir Jung was

killed in a treacherous assault of the Nawab of Cuddapah. He was 105 when he died on 30th Jamadi-al-Awal, 1186 A.H.=1772 A.D. and is buried at Talpool, Anantapur district. The following chronograms are given on his death :

صاحب کمال حضرت شہ میر قطب دین
مخدوم و رہنما و سرتاج عارفین *
آمد ندا از غیب زتاریخ شاں عجب
سلطان اصفیا و شہنشاہ واصلین *
۱۱۸۶ ہجري

شاہ کمال *

منہم غیبي صدا دادم بگوش
اے عطا شد واصل حق شاہ میر *
عطا * ۱۱۸۶ ہجري

He left several works in Urdu and the following are the most popular :—

(۱) اسرار التوحید * (۲) رسالۂ عینیت و غیریت *
(۳) رسالۂ قادریہ * (۴) عقائید صوفیہ *
(۵) انتباہ الطالبین * (۶) دیوان شاہ میر' وغیرہ *

The manuscript under description رسالۂ اسرار التواحید was published in 1331 A.H. (1912 A.D.) from Hyderabad and, another published work of the same author is called " انتباہ الطالبین " in the year 1932 A.D. for detailed information on the life and works of Syed Muhammad Shahmeer please see the articles of Muhammad Sakhawat Mirza, B.A., LL.B., in the Bombay Quarterly "Nawa-e-Adab" of April and July 1953.

Beginning :

الحمدلله رب العالمین تمام ثنا اوٗر صفت ہور سزانا ازل سے ابد تک ثابت ہے ہور سزاوار ہے خدا تعالي کي ذات کو کہ او بیچون و بے چگونہ ہور ہمیشہ بے نمونہ ہے *

End :

یو رسالہ اگر مطالعہ کریگا تو کچھ ایک معلوم ہویگا انشاء الله تعالي ہور اس رسالہ کا نام اسرارالتوحید رکھا گیا ہے تا طالب کو مرشد کامل کے زبني سوکشف ہوے والسلام - تمت تمام شد سنہ ۱۲۸۲ ہجري *

No. 154. رسالۂ مسائل زناں *

RISALAH-E-MASAIL-E-ZANAN.

Substance, paper. Size, 12 × 10 inches. Number of pages, 69. Lines, 24 on a page. Restored copy.

Subject : Theology.
Author : Syed Jalaluddeen Akmal.
Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

It is a short theological tract on Islamic theology by Syed Jalaluddeen alias Yousuf Ali Shah Akmal, son of Syed Shah Kamal. A short biographical sketch of the author is given under D. No. 151 supra. It is intended for Muslim ladies as the author states in the introduction thus :

بعد حمد و صلوات كي كہتا ہے جلال‌الدين يوسف عاصي كہ رسالۂ مسائل زناں تاليف كئي تھے اخوند عبدالكريم نے فرزند مخدوم درويزہ كي كہ عورتاں اسكو پڑھيں اؤر ياد ركھيں اؤر بموجب اسكے عمل كريں تا انكو آتش سي دوزخ كي خلاصے ہووے - پس محب فقرا معدن جودو سخا خان ذيشان محمد معظم خاں مہمر ساكن كڑپہ نے اس فقير سے كہے كہ يہ فارسي ہے اسكو زبان ہندي سے ترجمہ كر - تا ہر كسي عورت كو پڑہنا اسكا سہل ہووي اؤر مالك روز جزا تجھكو اسكا جزا ديوے پس يہ عاصے نے اس مسائل زنان كو دكھني كيا - تا ہر كوئي عورت پڑھي اؤر اس بندي كو ثواب ہووے كركر *

A few Islamic precepts given in this work are :

(۱) مسئلہ ايمان * (۲) مسئلہ عمل * (۳) مسئلہ شرک *
(۴) مسئلہ صفات حق تعالي * (۵) علم فقہ * (٦) مسئلہ روزہ و زكات وغيرہ *

Beginning :

الحمد لله والصلوت علي رسول‌الله و آلہ و اصحابۂ العالي جاہ *

End :

تمام ہوي كتاب مسائل زنان كي ہاتھ سي جلال‌الدين اكمل حسيني چشتي در سنۂ ہجري سنہ ۱۲۵۱ ہجري *

No. 155. * دیوان مغزن العرفان *

DIWAN-E-MAGHZAN-AL, IRFAN.

Substance, paper. Size, 12 × 10. inches. Number of pages, 445. Number of lines, 24 per page. Restored copy.

Subject : Mysticism.

Author : Syed Shah Kamal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

The author of this unique work on Tasawwuf in Dakhani poetry is Syed Shah Kamaluddeen Kamal, a great scholar of Islamic thought, and mysticism, who was the third son of Shah Jamaluddeen and the younger brother of Syed Muhammad Shahmeer. He was a disciple and a pupil of his illustrious elder brother, Shahmeer; and being an intellectual product of Shahmeer he was a great theologian, poet, and mystic of his age. He was a close friend of Khaja Rahmatullah of Rahamatabad (Nellore district) and Shah Abdul Lateef, the famous Qutub-e-Vellore, the two great local saints. He was an accepted living authority on Islamics, and this can be judged from the fact that Shah Abdul Lateef in his Persian work, فصل الخطاب بین الخطا والصواب quotes the Ghazals of Shah Kamal in support of his theological argnments. He married the daughter of Syed Mustafa Qadari of Kurnool. He had his khilafat from Shahmeer. He died in 1224 A.H. (1809 A.D.) and is buried at Gurramkonda (Chittoor district). The chronogram on his death is as follows :

مرشد حق بین و حق تا حق نیوش
شہ کمال الدین میر عارفان *
سال قدسی آمد از وصلش عجیب
رہنمائے سالکین رفت از جہان *
* ہجری ۱۲ ۲۴

He left four sons and four daughters, among whom Jalaluddeen alias Yousuf Ali Shah Akmal was the most popular. This Diwan contains 425 Ghazals, 11 Mathnawis, 12 Tarjeebands, 2 Qasidas and 129 Rubaiyats. The mathnawi in praise of prophet Mohammad (peace be on him) begins thus :

رخ تیرا روز یقین زلف تیري شب رشک کے
مہرومہ ہر دو جہاں میں ہے تیري یک نک کے *
مرد سک خاک ہے تجھہ یک کے دو جککي جک کے
درک ہے ذات تیري ہستي لا یدرک کے *
یا نبي العربي المدني المکي *

A mathnawi in praise of Syed Jamaluddeen begins and ends thus :

جسکو عشق و معرفت آئین ہے
جسکو وحدت کاف ویا و شین ہے *
جسکو آني جا علي تمکین ہے
جسکو لائق مدحت و تحسین ہے *
حضرت سید جمال الدین ہے *

مرشد روشن ضمیر بي نظیر
قطب اکرم غوث اعظم شاہ میر *
جسکے در کا ہے کمال ادني فقیر
اسکا پیر و رہنما و دستگیر *
حضرت سید جمال الدین ہے *

There is another mathnavi in praise of his elder brother and teacher, Syed Muhammad Shameer which begins and ends thus :
(Page 326)

ملک عشق و معرفتکا ہے تو میر بے نظیر
عاشقاں ہور عارفاں سب جک کے ہیں تیرے وزیر *
لا مکاں تیرا سرا ہور عرش ہے تیرا سریر
فیض تیرا شامل شاہ و گدا پیر و فقیر *
کر مددگاري میري یا قطب عالم شاہ میر *

اے جمال ذات حق کے نور با عزو جلال
آفتاب فیض تیرا ہے ہمیشہ بے زوال *

اسکے پر تو سے منور کر سیہ روئے کمال
سال و ماہ و روز شب رکھتا تجھہ سے سوال *
کر مددگاري میري یا قطب عالم شاہ میر *

There is a useful chart in the end which gives information on the death and the place of burial of the great saints of Islam beginning with Prophet Muhammad and ending with Haji Abdul Rahman Sahib. It also contains a few poems, Ghazals and Rubaiyats of Syed Mohammad Shahmeer, Syad Ali Murad Afzal, Syed Jalaluddeen Akmal and Shah Muqbal.

The name of the scribe and date of transcription is not known.

Beginning :

ہر ذرہ رونما ہے تیرے آفتاب کا
آئینہ طشت آب ہے جو ماہتاب کا *
اعیاں کے ہر لباس سے ہستي تیري عیاں
چوں صورت ظروف سے جلوہ تراب کا *
ظاہر ہے تو نہ غیر بشکل ہمہ جہاں
شاہد ہے اسپہ حال حروف و زباب کا *

End :

رضوان اللہ تعالي علیہم اجمعین برحمتک یا ارحم الراحمین
اتمام یافت *

No. 156. رسالۂ مقصود السالکین *

RISALAH-E-MAQSOOD-AL-SALIKEEN.

Substance, paper. Size, 12 × 10. inches. Number of pages, 54. Lines, 24 on a page. Restored copy.

Subject : Mysticism.

Author : Syed Jalaluddeen Akmal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

It is a short treatise in Dakhani prose and poetry on Islamic mysticism by Syed Jalaluddeen alias Yusuf Ali Shah Akmal. In the introduction he says :

کہتا ہے نقیر ایسا کہ حقیر شاہ جلال‌الدین اکمل عاصی
غلام حضرت شاہ کمال‌الله چشتي قدس سرہ ـ بعض دوستاں
سے سایل ہوے کہ مرتبہ غیب ہویت اوڑ احدیت میں کیا فرق
ہے بیان کرو ـ اسلئے یہ رسالہ ورقي لکھا گیا تا ہر طالب کو فرق
ان دو مرتبہ کا سہل طور سے معلوم ہووے*

The following mystic terminologies are explained with illustrations in simple Dakhani prose, as :

دیدار مطلق کے پانچ راہ چار منزل اوڑ ایک مقام مقرر
کئے ہیں ـ پانچ راہ یعنے راہ شریعت ـ راہ طریقت ـ راہ حقیقت
راہ معرفت اوڑ راہ وحدت ـ چار منزل ـ منزل ناسوت ـ منزل ملکوت ـ
منزل جبروت ـ منزل لاہوت ـ یک مقام ـ مقام قرب *

It is said to have been completed in 1296 A.H. Scribe and date of transcription not known.

Beginning :

بعد حمد خدائي لوح و قلم
جس سے پایا نمود نقش عدم *

جسکو کہتے ہیں احمد بے میم
جس کي درگہ ہاي واجب التعظیم *

جو سبب ہے ظہور عالم کا
عرش و کرسي ملایک آدم کا *

اوسپہ اکمل درود پڑتا جا
آگے یک قدم تو بڑتا جا *

آل و اصحاب پر بھي اسکے سلام
بھیج اوڑ کر شروع اپنا کلام *

End :

عقل کل اوڑ علم الہي بھي اسکو کہتے ہیں ظاہر ہوا کیونکہ
امتیاز احمد کا احد سے ساتھ میم کے ہے اوڑ مظہر حقیقي احد
کا حقیقت احمد کے ہے یا میم احمد اشارہ ہے دایرہ سے موجودات

کے جو مظہر حقیقت محمدی کے ہیں جو عقل کل ہے یعنی آخر
کا جو انسان ہے ہوا یعنے .... کمال تمام بیچ پیدائش
انسان کامل کے ظاہر ہوا *

* تمام شد

No. 157. ریاض الجنان

RIYAZUL JINAN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 150. Lines on each page, 24. Mode of writing, fair. Restored copy.

Subject : Exposition of true Sunni attitude to the family of the Prophet and the four caliphs in the form of verse.

Author : Muhammad Baqir Agah.

Extent : Complete.

This is a restored copy from a manuscript in the library of Bahauddin Sahib, Madrasah-e-Muhammadi, Madras. This is an exposition of true Sunni attitude to the family of the Holy Prophet, and the four caliphs as opposed to Shiite beliefs. It is written in verse and has a preface in prose, twelve Raudha sub-divided into Khiyaban and a Khatima. The date of the composition is 1207 A.H.

Beginning :

روایت است از رسول الله علیه واله وسلم روزي امیرالمومنین الخ *

End :

یہ نظم اسکا عجب انداز کا ہے
مگر آئینہ دار اعجاز کا ہے *

No. 158. تحفہ عاشقان *

TUHFA-E-'ASHIQAN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 194. Number of lines on each page, 24. Mode of writing, fair. Restored copy.

Subject : Poetry.

Author : Faqhruddin Shah.

Extent : Complete.

This restored copy is a translation of Shaik Farid-aldin 'Attar's Khusrau O Gul or love adventures of Gul and Hurmuz, also styled Gul O Hurmuz, from Persian into Dakhni Urdu.

Beginning :

کروں پاک دل ہور زبان پاک سوں
ڈنا پاک اوس عاشق پاک کوں *

End :

ہوا جب یو قصہ مرتب ظریف
کہ ہے نام کاتب کا ظم شریف *

No. 159. تقویت روحاني
TAQWIYAT-E-RUHANI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 43. Number of lines on each page, 24. Restored copy.

Subject : Life and teachings of the eminent saint Hazrat Syed Abdul Qadir Jeelani.

Author : Dilawar Husain Farooqi-al-Nasiri.

Extent : Complete.

This restored copy is a compendium of the life and teachings of the eminent saint Hazrat Syed Abdul Qadir Jeelani, whose shrine at Baghdad is the resort of Muslims all over the world. The date of composition is 26th Rabiulawwal, 1351 A.H.

Beginning :

ولادت با سعادت جناب قطب اقطاب حضرت سید
عبدالقادر جیلاني رضي الله عنہ جیلان شریف میں سنہ ۴۷۰ یا
سنہ ۴۷۱ ہجري مقدسہ میں ہوئي الخ *

End :

لي جئے تسلیم سلام مدح گو
السلام اے غوث اعظم السلام *

No. 160. طب نبوي *
TIBB-E-NABAVI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 68. Number of lines on each page, 24. Restored copy.

Subject : Treatment of diseases through prayers.

Author : Not known.

Extent : Complete.

This restored copy contains a list of common diseases and their cures by means of prayers, drawn from the traditions of the Prophet. The work is dated 25th Rabiulawwal, 1264 A.H.

Beginning :

الحمد لله الذي ... جاننا چاہئے بعد حمد و صلوٰۃ کے یہ
بات کہ اللہ صاحب نے انسان کو پیدا کیا الخ *

End :

اور بعد اس کے یعنے درود کے یہ کلمہ کہے ذکر اللہ بخیر من
ذکرني *

No. 161. ریاض العارفین * RIYAZUL 'ARIFEEN.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 254. Number of lines in each page, 24. Restored copy.

Subject : Poetry.

Author : Ishaq (Moulvi Muhammad Ishaq).

Extent : Complete.

This restored copy contains versified encomia and ancedotes of saints and illustrious personalities in the history of Islam from the Prophet downwards. The author states that he collected the material from Persian master-pieces and rendered it into Dakhni Urdu. The work begins with panegyrics of God and the Prophet, and his companions. It is divided into eleven babs, and ends on a khatimah and a complete list of contents. The date of the composition is 1106 A.H. The original copy was transcribed by Ustad Umar Khan, younger brother of Syed Sulaiman Mian on 29th Rabiul awwal, 1262 A.H. at Chennapatam, and the list of contents was written on 9th Shawwal, 1265 A.H. in the city of Secunderabad.

Beginning :

ابتدا کرتا ہوں بسم اللہ سوں
صاحب عزو جلال و جاہ سوں *

End :

اور مکرم آل اور اصحاب پر

پڑھ تحیت اور سخن کو ختم کر *

No 162. * قصۂ رضوان شاہ و روح افزا و مطلع عشق

QISSA-E-RIZWAN SHAH WA RUHAFZA WA MATLA-'E-ISHQ.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 130. Number of lines in each page, 24. Restored copy.

Subject : Romantic mathnawi.

Author : Different authors.

Extent : Complete.

This restored copy contains two romantic narratives in Dakhni. The author of "Qissa-e-Rizwan Shah and Ruh Afza" is Faiz. The date of composition is not known. The date of transcription of the original copy is 17th Shaban 1272 A.H.

Beginning :

اول نام حق کا لے بولوں سخن

بندہ ہوں اسکي توحید کھولوں سخن *

End :

من نوشتم صرف کردم روزگار

من نمانم خط بماند یادگار *

162 (*a*) Matla'-E-Ishq مطلع عشق . The author of this romantic mathnawi is Raghib, son of Aasim Khan Maghfoor, as mentioned in the poem. The date of composition is 1227 A.H.

Beginning :

کروں کیا وصف محبوب حقیقي

کہ حسن و عشق میں جس کي تجلي *

End :

ہمارا خاتمہ ایمان پر کر

بحق فاطمہ شبیر و شبر *

No. 163. * (دفتر اول) قصص الانبیا

QASASUL ANBIA (DAFTAR-E-AWWAL).

Substance, paper. Size, 12 × 7 inches. Number of pages, 342. Number of lines on each page, 17. Condition, fair. Appearance, old.

Subject : History of the Prophets.

Author : Ghauthi.

Extent : Complete.

This is a Dakhni Urdu version of the classic entitled Qasasul Anbyia or the history of the Prophets from Adam to Muhammad in verse form. The poet's pen-name frequently occurs in the work. This is only Daftar-e-Awwal and brings the narrative upto the life of Hazrat Ayub. The colophon gives the name of the scribe as Mohiadeen Khan, and the date of transcription as 1st Zilhaj 1270 A.H.

Beginning :

کروں حمد خدا اول بیاں میں
ثنا اور صفت کو اسکي عیان میں الخ *

End :

عطا پر شکر کر میرے سوں اظہار .
فضل کر گرچہ ہے غوثي گنہہ‌گار *

No. 164. * الاقتناء في ردالفضول و احکامہ من الغناء

ALIQTINA FI RADDIL FAZOOL WA AHKAMIHI MINAL GHANA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 94. Number of lines on each page, 24. Restored copy.

Subject : Place of music in Islam.

Author : Tajammul Husain Iman bin Wali Ahmed bin Hafiz Anwarul Haq Farooqi, Gopamavi.

Extent : Complete.

This restored copy is a learned treatise on the place of music in Islam. It was written in refutation of the views about music expressed in a journal entitled Raddul Fuzool, the author of which was Muhammad Azizuddin Ghatala, Madrasi. The author of the work under notice supports from theology his contention that music is a taboo and where it is permissible, it is hedged in with restrictions.

The date of composition is not known from the text.

Beginning :

الحمد لله غافر الذنب ...... اما بعد عبد ضعیف فقیر حقیر سراپا عصیان امیدوار رحمت ایزد منان الخ *

End :

هر که از مذاق علماء صوفیه واقف است
و عقل سلیم و ذوق صحیح دارد قدر این *
تحریر میداند و بس .... برحمتک
یا ارحم الراحمین آمین ثم آمین *

No. 165. * جواهرالهند

JAWAHIRUL HIND.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 476. Number of lines on a page, 24. Restored copy.

Subject : Anthology of Urdu poets.

Author : (Compiler), Haji Raza otherwise known as Muhammad Salabat Khan Ghazanfar Jang, Intizamuddaula, son of Nawab Nasirul-mulk, fifth son of Nawab Md. Ali Wallajah.

Extent : Complete.

This anthology consists of a wide selection from Urdu poetry. It was produced during the time of Nawab Muhammad Ghauth Khan, the Nawab of Carnatic. The compiler states in the preface that among the several works he consulted in the compilation of this work were تذکرۂ گلشن بیخار (Tazkirah-i-Gulshan-i-bekhar) of Mustafa Khan Bahadur Sheefta, *تذکرۂ گلشن هند (Tazkirah-i-Gulshan-i-Hind) of Mirza Ali Lutf and تذکرۂ گلزار ابراهیم (Tazkirah-i-Gulzar-i-Ibrahim).

Beginning :

الحمد لله الذي ...... کجا آدم کجا آن شان لولاک
چه نسبت خاک را با عالم پاک *

End :

گفت سالش بلبل از روے بہار
گلشن اشعار ارباب کمال *

Date of the original copy 13th Safar, 1272. A.H.

No. 166. * علاج اسپ

ILAJ-E-ASP.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 52. **Number of line on a page, 24.** restored copy.

Subject : Veterinary science.

Author : Abdul Qader.

Extent : Complete.

This is a treatise on treatment of horses. The compiler, Abdul Qader, states in the preface that he collected the material for this work from rare and valuable books, and named it as دلدل نواز نامہ (Duldul Nawaz Namah). The date of compilation is given in the preface as 1201 A.H.

Beginning :

بعد از حمد حق تعالي ...... ظاہر ہوے کہ ما سلف اوٗر حال
کے صاحب اوستاداں بہت طبان فارسي اوٗر ہندي نظم و نثر سے
کہي ہيں الخ *

End :

و بآب سرد يک ہفتہ بخورد از تلخہ سرفہ باشد دفع شود *

No. 167. * تذکرة الاوليا نظم ہندي

TAZKIRATUL AULIYA NAZM-E-HINDI.

Substance, paper. Size, $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Number of pages, 368. Number of lines **on a page, 13.** Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Hagiology of saints in verse form.

Author : Not known.

Extent : Incomplete.

According to the contents on the first folio, this long poem in Hindi consists of 66 babs, the last being the Khatima. But only 18 babs are found in this volume and the rest are missing, the 17th bab itself being incomplete. The poet has described the various events and anecdotes connected with the saints beginning with Hazrat Imam-e-Azam. Due to the missing portion, particularly the Khatima (end), it is not possible to know the name of the author.

Beginning :

حمد بعد از نعت کرکر دلسے وصف چار یار
کرتا بارا امام غوث اولیاء کردگار *

End :

حق ستي مهمان ہے بہیجی گیا
آئي تم چالیس میں دیکھا ......

No. 168 * خزانۂ معدلت

KHAZANA'-I-MADILAT.

Substance, paper. Size, 8 × 4½ inches. Number of pages, 54. Number of lines on a page, 11. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : A code of penal laws.

Author : (Compiler) Sibgatullah bin Muhammad Ghauth.

Extent : Complete.

A code of laws to punish crimes and moral transgressions according to the doctrines of Imam Abu Hanifa, compiled at the instance of Wallajah Muhammad Ghauth Khan Bahadur, Nawab of Carnatic, the work having been completed on 26th Rabi-al-äkhir, 1262 A.H.

Beginning :

حمد بیحد و ثناء بیعد اس بادشاه علي الاطلاق کے لایق ہے ...... الخ *

End :

جب ان کو معاف کرے تو الله بهي معاف کریگا ....

Scribe, Hafiz Ghulam Mahmud bin Qazi Muhammad Ghauth, dated 22nd Shaban, 1268 A.H.

PART II—ARABIC.

MISCELLANEOUS

No. 290. كتاب نامعلوم الاسم *

KITAB-E-NAMALOOM-AL-ISM.

Substance, Paper. Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 192. Lines. on a page, 17. Mode of writing, good, nasta'liq, Condition, injured. Appearance, old.

Subject : Rhetoric.

Author : Not known.

Extent : Incomplete.

This book has been written in detail about Rhetoric, the first fourteen pages of this work are so badly injured that the name of the book and the author is not known. On the first page a part of the author's name مسعرد بن is readable.

Beginning :

نحمدک یامن شرح صد ورنا لتلخیص البیان فی ایضاح المعانی
و نور قلوبنا بلوامع البیان من مطالع المثا .... علی نبیک
محمد المؤید ...... بد المحرزین قصب السبق ...... الفقیر الی الله الغنی
مسعود بن ......

End :

وهوان الحال التی نحن یصدها غیر الحال التی تقابل الماضی
و یقرب ند الماضی منها فتجوز المقارنة اذا کان الحال و العامل *

Date of transcription and scribe not known.

No. 290. (a) کتاب نامعلوم الاسم *

KITAB-E-NAMALOOM-AL-ISM.

Substance, paper. Size $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 52. Lines 15, in a page. Mode of writing. nastaliq. Condition, good. Appearance, ol

Subject : Metaphysics.

Author : Not known.

Extent : Incomplete.

This is a complete copy at the end, but some folios are missing in the beginning, so the name of the author and the work cannot be found out.

Beginning :

وانه تعالی فی حد ذاته منزه عن کل قید و تعیین سواء کان
ذالک التعیین زاید اعلی الذات او عین الذات حتی عن قیدالاطلاق *

End :

الهمم صل عليه و علي آله كما صليت علي ابراهيم و علي ال ابراهيم
وبارک عليه و علي اله كما باركت علي ابراهيم و علي آل ابراهيم في
العالمين انک حميد مجيد عدد خلقک و زنة عرشک و رضي نفسک
و مداد كلماتک كما ذكرک الذاكرون و كما غفل عن ذكرک الغافلون
و صلي الله عليه و علي آله و صحبه وسلم تسليما كثيرا برحمتک يا
ارحم الراحمين و الحمد لله رب العالمين *

No. 290. (b). * تحفه سرانديپ

TUHFA-E-SARANDIP.

Substance, paper, Size, 8½×6½ inches. Pages 14. Lines on a page 19. Mode of writing, nastaliq, Condition, good. Appearence, old.

Subject : Metaphysics.

Author : Ibrahim bin Maikhan.

Extent : Complete.

A short treatise written by Ibrahim bin Maikhan, in the language of Javian, when Hidayatullah one of his disciple was in the Island of Sarandip, he was told to translate this work from Javian language into Arabic, and this was completed by him.

Beginning :

و بعد فيقول العبد الفقير الرحمه مولاه الا يذبه في سره و نجواه
العبد المذنب الراجي عفو الله الملقب من جانب شيخه و مربيه بهدية الله
غفر الله ذنوبه و ستر عيوبه لما كنا بتقدير الله المحكم و قضاءه المبرم
بارض سيلان و هي جذيرة سرانديب *

End :

ولولا روية العالم واو في الجملة فكيف يتصور في الوجود عابد و معبود
و عبد و رب و مكلف بفتح الام و مكان بكسر اللام فا فهم ذاک والسلام
و قال كاتب الاحرف عفي الله عنه الي ههنا آخر ما تذسر كتاب هذ التذبيل
بتيسير الله تعالے و عونه تمت المكتاب و عم الثواب بعون الله الملک
الوهاب و صلي الله علي سيدنا محمد *

No. 290. (c) رسالة في التصوف *

RISALATUN-FI-AL-TASAWOOF.

Substance, papes. Size, 8½ × 6½ inches. Pages, 8. Lines on a page, 19, Mode of writing, nast'liq, Condition, good. Appearance, old.

Subject : Sufism.

Author : Not known.

Extent : Incomplete.

A small treatise written on sufism, though the name of the author is not mentioned in this treatise, the mode of writing clearly shows that this work also has been composed by the same author as described under No. 290-b. In this treatise the author discusses the reality of soul نفس When man becomes aware of the soul (نفس) he may easily understand God. The author says that the knowledge of God depends on the knowledge of the soul. In the same meaning there is a proverb in Arbic (من عرف نفسه فقد عرف ربه (نفس *) one who understands the reality of soul, would understand God.

Beginning :

الحمد لله الذي خلق الخلق لمعرفته و امرهم بالتزام صيغته والصلوة
والسلام علي محمد نبي رحمته و علي آله و صحبه و جميع امته الخ *

End :

فاذا عرفت نفسك كذالك عرفت أنك انموذج الكون و مراد
المكون فا شهد في نفسك آلاء ربك و صفاته علي ماله ارشدك اليه
بر شدك الراسخ الكامل انتهي و منهم من قال المراد بمعرفه النفس ان
تعرف ان المراد با النفس *

Not dated, name of scribe is not known.

No. 290 (d). كتاب نامعلوم الاسم*

KITAB-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 5½ inches. Pages, 8. Lines on a page, 13. Mode of writing, good nasta'liq, Condition, good. Appearance, old.

Subject : Rhetoric.

Author : Not known.

Extent : Complete.

A commentary on the text is written in red ink. Some folios are missing in the beginning. The names of the commentator and the author are not known.

Beginning :

الحسي رحمه الله تعالے و رضي الله عنه و نفعنا به فاجبته الي
ذالك قاصد انه نفع نفسه ومن شاء الله من ابناء جنسه جعل الله خالصا
لوجه الكريم و نفع بهذا العلم من له فيه رغبة *

End :

وسلام علي الدين مصطفي اللهم صل و سلم علي سيدنا محمد و
اله وسلم تحل العقد و تفرج الكرب يا رب العالمين و الحمد لله
رب العالمين و صلي الله سيدنا محمد و اله و صحبه و سلم اجمعين آمين *

Date of transcription and the scribe not known.

No. 290 (e). الحقيقة الموافقة للشريعة

ALHAQIQAT-AL-MUWAFIQATILI SHARIAT.

Substance, paper. Size, 8¼ × 5 inches. Page, 70. Lines on a page, 17. Mode of writing, nasta'liq Condition, injured. Appearance, old.

Subject : Sufism.

Author : Muhammed bin Fadhlullah.

Extent : Incomplete.

The author shows in his introduction that he had written Tuhfatul Mursalah a tract on various degrees of beings, considered as manifestations of the divine essence. After a few years he wrote short explanatory notes on it which later on were collected in the form of a book.

Beginning :

الحمد لله رب العالمين والصلواة والسلام علي رسوله محمد و اله
و صحبه اجمعين اما بعد فقد قال رسول الله صلي الله عليه و سلم
محمد بن *

End :

كقوله واني جدير اي خليق اذبلغتك يا لمغي اي جديد بالفوز
با الاماني و انت بما املت منك جدير فان تولي ········ تعطيني
منك الجميل فاهله اي فانت اهل ذالك الخ *

Date of transcription and the scribe not known.

No. 291. الفوايد الضيائيه *

ALFAWAID-AL-DHIYAIYAH.

Substance, paper. Size, 8½ × 6¼ inches. Pages 13, Lines on a page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject: Arabic Syntax.
Author: Mulla Nooruddin Abdur Rahman Jami.
Extent: Incomplete.

The most famous of all the commentaries of Kafiyah of Ibn-al-Hajib. It is generally known as Sharh-e-Mullajame. This commentary has been written by Mulla Nooruddin Abdur Rahaman Jami for his son Dhiya-al-din Yousuf. The name of the scribe and date of transcription not known.

Beginning:

الحمد لوليه والصلوة علي نبيه و علي آله و اصحابه المتادبين
بآدابه اما بعد فهذا فوايد وافية بحل مشكلات الكافيه للعلامة المشتهر
في المشارق و المغارب الشيخ ابن الحاجب تغمده الله بغفرانه و امكنه
بحبوحة جنانه نظمتها في سلك التقرير و سمط التحرير للولد العزيز
ضياء الدين يوسف حفظة الله سبحانه عن موجبات التلف والتاسف
و سميتها بالفوايد الضيائيه الخ *

End:

و حيث كانت كلمتان اعم من ان يكون كلمتين حقيقة او حكما
دخل في التعريف مثل زيد ابوه قايم اوقام ابوه او قايم ابوه فان الاخبار *

No. 291 (a). رسالة في الصرف *

RISALATUN FI-AL-SARF.

Substance, paper. Size, 8 × 6¼ inches. Pages 17, Lines on a page 9. Mode of writing, fair. Condition, fair. Appearance, old.

Subject: Arabic Etymology.
Author: Not known.
Extent: Incomplete.

A small treatise written in Etymology, some folios are missing in the beginning.

Beginning:

تصريفه فتح يفتح فتحا فهو فاتح و فتح يفتح فتحا فهو مفتوح
الامر منه افتح ليفتح ليفتح والنهي لاتفتح لايفتح والظرف مفتح و الالة

مفتح و مفتحة و مفتاح والجمع منهما مفاتح و مفاتيح و اسم التفضيل إفتح ؛ مونثه فتحي و جمعهما افاتيح و فتح و فتحيات *

End :

شعر —

و ضعف خمسة من الابواب
لازمة ابدا بلا ارتياب *
افعل انفعل افعلل افعنللا لا
تفعللا عول فعل افعوعلا *
افعال افعنللي و ثم عدها
و غيرها لازم و ضدها *

هذا آخر ما يسر الله لي ايراده علي اوزان الافعال والمرجو من فضل الله تعالے ان يجعله من صالح الاعمال والمذوال ممن اطلع اليه علي فلان *

The date of transcription and the scribe not known.

No. 291 (b). زنجاني *

ZANJANI.

Substance, paper. Size, 8½ × 6½ inches. Pages, 48. Lines on a page, 7. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Abdul Wahab bin Ibrahim Zanjani.

عبدالوهاب بن ابراهيم زنجانى *

Extent : Incomplete.

A primer of Arabic Etymology with marginal notes and interlinears.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد و اله و صحبه اجمعين اعلم ان التصريف في اللغة التغيير و في الصناعة تحويل الاصل الواحد الي امثلة مختلفة لمعان مقصودة الخ *

End :

تنبيه المرة من الثلاثي المجرد علي فعله با لفتح تقول ضربت ضربة و قمت قومة و لقيت لقية و مما زاد علي الثلاثة بزيادة الهاء كالاعطاءة و الانطلاقة الا مافيه تاء التانيث منهما فالوصف بالواحدة كقولك

رحمته رحمة واحدة و د حرجته د حرجة واحدة والفعلة بالكسر للنوع
تقول هو حسن الطعمة والجلسة صحيح و مهموز مثال و اجوف لفيفان
منها ناقص و مضاعف *

Date of transcription and scribe not known.

No, 291 (c). رسالة نا معلوم الاسم *

RISALAHTU NAMALOOM-AL-ISM.

Substance, paper. Size, 8⅞ × 6½ inches. Pages, 4. Lines on a page, 7. Mode of writing, fair. Appearance, old.

Subject : Arabic Etymology.
Author : Not known.
Extent : Incomplete.

A short treatise on Arabic Etymology, the author has left this work incomplete, only some select words of Arabic are given with meaning of each word in Persian below in the middle of two lines, date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

نصر قول غزو أخذ ضرب وعد بيع رمي
یاری کردن گفتن گرفتن زدن وعده کردن فروختن رمیدن

مشئي وقاية ازر فر فتح الخ *
بره نیدن نگهداشتن ازار پوشیدن دویدن کشادن

End :

نشط زيد قرم قطرة لعب طبخ هبة اسال
رامیدن افزودن پاشیدن باریدن باختن پختن بخشیدن پرسیدن

قطع طيرا رب انخراج اخذ قام انبات قبول
بریدن پریدن پروردن برآوردن خواستن برداشتن پذیرفتن

تحليف عروف
پسندیدن پنداشتن

No. 291 (d). اربعة اعراب *

ARB'ATU AIRABIN.

Substance, paper. Size, 9×6 inches. Pages, 5. Lines on a page, 11. Mode of writing, fair. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

A small treatise on Arabic syntax. Contains marginal notes on the last page.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي محمد و عترته و آله الطيبين اعلم ان الاعراب هوالحركة بد خول العوامل في اولها نحو جاءني زيد و رايت زيداً و مررت بزيدٍ الخ *

End :

كقولك فوق السما و تحت الارض و قدّام قوم و خلف زيد و راء عمر و حذاء بكر و ازاء علي و تلقاء خالد و وسط اكليل و دون النهار و بين فلان و قبل الصغر و بعد الكبر و عند اللقاء و مذ يوم و منذ ايام تجرما بعدها باب الجزم الامر جزم والنهى *

Date of transcription and the scribe not known.

No. 291 (e). * رسالة في الصرف

RISALATUN FI-AL-SARF.

Substance, paper. Size $8\frac{7}{8} \times 6$ inches. Pages, 18. Lines, on a page 11. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Not known.

Extent : Complete.

A Primer on Arabic Etymology. The title of the work and scribe are not known.

Beginning :

و به نستعين بسم الله الرحمن الرحيم و تمم بالخير *

الحمد لله رب العالمين والعاقبة للمتقين والصلوة و السلام علي رسوله سيدنا محمد و آله و صحبه اجمعين اعلم اسعدك الله تعالے في الدارين ان الفعل من حيث المعني نوعان لازم و متعدي فاللازم مالا يتجاوز الفاعل من حسن زيد الخ *

End :

و هذه الابواب التسعة و ما الحق بها لازمة ابدا وغيرها من بقية الابواب تكون متعدية و في معني ذالك قلت *

(شعر)

و ضعف خمسة من الابواب
لا زمة ابدا بلا ارتياب *
افعل انفعل افعلّا افعنللا
تفعللا افعول فعل افعوعلا *
افعال افعنلى و تم عدها
و غيرها لوازم لها و ضدها *

هذا آخر ما يسرالله لي ايراده على اوزان الافعال والمرجو من فضل الله تعالے ان يجعله من صالح الاعمال والمسئول ممن اطلع فيه على خلدان *

No. 291 (f). زنجاني *
ZANJĀNI.

Substance, paper. Size, 8⅞ × 6 inches. Pages, 53. Lines on a page, 7. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.
Author : Abdul Wahab b. Ibrahim Zanjani.
Extent : Incomplete.

Similar to the work described under D. No. 291(b) with notes in the middle of the lines and on the margin. The work has been printed.

Beginning :

و به نستعين بسم الله الرحمن الرحيم الحمد لله و تمم بالخير الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد و اله و صحبه اجمعين اعلم ان التصريف في اللغة التغيير و في الصناعة تحويل الاصل الواحد الى امثلة مختلفة لمعان مقصودة لا تحصيل الا بها الخ *

End :

الوصف بالواحدة كقولك رحمته رحمة واحدة و دحرجته دحرجة وا الفعلة بالكسر للنوع من الفعل تقول هو حسن الطعمة والجلسة
تمت *

صحيح و مهموز مثال راجوف
لفيفان منها ناقص و مضاعف *

Date of transcription and name of the scribe not mentioned.

No. 291 (f). رسالة في النحو *

RISALATUN FI-AL-NAHW.

Substance, paper. Size, 8⅞ × 6½ inches. Pages, 15. Lines on a page, 7. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

It is a primer of Arabic syntax.

The date of transcription and the name of the scribe are not given.

Beginning :

الحمد لله رب العالمين و افضل الصلوة والتسليم علي محمد
سيد المرسلين و علي آله و صحبه اجمعين و بعد فاعلم يا اخي و فقك الله
تعالے لمرضاته ان النحو علم باصول يعرف بها احوال الاواخر الكلم *
اعرابا و بناء الخ *

End :

والبدل مطابقا او بعضا او اشتمالا او غلطا فهذه مائة عامل لايستغني
عن معرفتها الصغير والكبير والرفيع و الوضيع و اوردناها *

No. 291 (h). رسالة في النحو *

RISALATUN FI-AL-NAHW.

Substance, paper. Size, 8⅞ × 6½ inches. Pages, 14. Lines on a page, 6. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Complete.

The same as described in D. No. 291 (g) above. Some notes are written in the middle of the lines which are not found in the above primer.

Beginning :

الحمد لله رب العالمين و افضل الصلوة والتسليم علي محمد
سيد المرسلين و علي آله و صحبه اجمعين و بعد فاعلم يا اخي و فقك الله
تعالے لمرضاته ان النحو علم باصول يعرف بها احوال اواخر الكلم اعرابا
و بناء الخ *

End :

والبدل مطابقا او بعضا او اشتمالا او غلطا فهذه مائة عامل لايستغني عن معرفتها الصغير و الكبير و الرفيع و الوضيع و اوردناها علي طريق التعداد تم الكتاب و عم الثواب بعون الله الملك الوهاب *
تمام شد *

Date of transcription and the name of the scribe not mentioned.

No. 291 (i). كتاب البدايه في تقويم اللسان*

KITAB-AL-BIDĀYAH FI TAQWEEM-AL-LISAN.

Substance, paper. Size, 8¾ × 6 inches. Pages, 52. Lines on a page, 9. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic syntax.
Author : Zamakhshari.
Extent : Complete.

A primer of Arabic grammar written in simple language. The main peculiarity of this book is that Quranic verses are cited to illustrate the text. The same work has been described under D. No. 57, Volume 1 of the Descriptive Catalogue of the Islamic Manuscripts of this library. It is stated that the name of the author is not known.

The present volume contains the name of the author as Zamakshari and the same may be observed on the top leaf of the manuscript which reads thus "مصنف تقويم اللسان ملقب بصاحب كشاف مسمى الزمخشرى" The name of the scribe and the date of transcription are not mentioned.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد و اله وصحبه اجمعين هذا كتاب البدايه في تقويم اللسان الفته بشواهد القرآن يقرب علي المتناول حفظه و يتقرر في طبع الطالب معناه و لفظه و بالله التوفيق فاول ذالك الخ *

End :

فصل اذا استفهمت علي الاعلام والكني فان شئت حكيت الاعراب و ان شئت رفعته علي الاعراب الظاهر كما قال القائل رايت زيدا فقلت من زيدا و او احكيته وان شئت قلت من زيد فهو علي الا بتداء و الخبر تم الكتاب و عم الثواب بعون الله الملك الوهاب وقت الضحي في يوم الجمعة من شهر رجب آمين *

No. 291 (j). تحفة الورديه *

TUHFAT-AL-WARDIYYAH.

Substance, paper. Size, 8¾ × 6¼ inches. Pages, 31. Lines on a page, 5. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Oomar Ibn-al-Wardi.

Extent : Complete.

A primer in Arabic syntax written in the style of the most popular text book on Arabic syntax Alfiyyah b. Malik. This book is written in beautiful hand with full notes in the middle of the lines and on the margins. The name of the scribe is not mentioned.

Beginning :

بسم الله الرحمن الرحيم *

قال الفقير عمر ابن الوردي

لله شكرى ابدا و حمدي *

مصليا على الرسل العربي

و الآل و الصحب و تباع النبي *

و بعد فالحيا هل بالخواحتقر

اذكل علم فاليه يفتقر *

End :

و وزن فاعل و فعال فعل

يعني عن اليا تم نظمي و كمل *

حامدن الله مصليا على

محمد و الآل و الصحب ولا *

تمت الكتاب التحفة الورديه بعون الله الملك الوهاب و حسن توفيقه ،

يوم الخميس من شهر الجمادي الاول خمسة عشر يوما و سنة عشر سنة و ...... ماتان بعد الالف من الهجرة النبوية آمين يا رب العالمين *

No. 291 (k). * رسالة في النحو

RISALATUN FI-AL-NAHW.

Substance, paper. Size, 8½ × 6 inches. Pages, 16. Lines on a page, 11. Mode of writing. Nasta'liq. Condition, a little injured. Appearance, good.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

This work on Arabic grammar is incomplete both in the beginning and at the end. Date of transcription and the scribe not known.

Beginning :

فيها مع انها مركبات في حكم الكلمة المفردة اعني قائم الاب و دخل فيه ايضا مثل جسق مهمل و دمر مقلوب زيد مع أن المسند إليه فيهما مهمل ليس بكلمة فانه في حكم هذا اللفظ الخ *

End :

و حكمه اي من جملة احكام العرب و آثاره المترتبة عليه ... هو معرب ان يختلف اخره اي الحرف الذي هو اخر المعرب ذاتا بان يتبدل حرف بحرف آخر حقيقة او حكما اذا كان اصابة بالحروف *

No. 292. * كتاب في الفقه

KITABUN FIL FIQH.

Substance, paper. Size, 9 × 7½ inches. Pages, 222. Lines on a pape, 21. Mode of writing, Nasta'liq. Condition, slightly injured. Appearance, old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

This is written in detail about Islamic law. This copy is defective both in the beginning and at the end. The title of the work, the name of the author and the date of composition cannot be ascertained.

Beginning :

ماتي درهم و ذكر في الخلاصة هذا اذا لم يكن الفقير مد يونا اما اذا كان مد يونا ودفع اليه مقدار مالو قضي به دينه لايبقي له شي او يبقي اقل من المائتين لا بئس به و كذا لولم يكن مد يونا لكن له عيال جاز ان يعطي مقدار مالو وزع علي عياله يصيب كل واحد منهم دون المائتين الخ *

End :

مذنبه ـ هدم جداره ثم بني لوكان المهدوم من تراب ثم بناء من تراب كما هو اوكان من خشب فبناه بخشبه بريء ولا بناه بخشب آخر اذا بخشبة ليس بمثلي فلا اعادة الاول منيه ـ نزح ماء بير رجل حتي يبست لم يضمن اذ مالك البير لا يملك الماء *

Date of transcription and the name of the scribe also are not known.

No. 293. شرح قطر الندي *

SHARH-U-QATR-AL-NADA.

Substance, paper. Size, $8\frac{7}{8}\times 6\frac{1}{4}$ inches. Pages, 146. Lines on a page, 14. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Arabic Syntax.
Author : Not known.
Extent : Incomplete.

This is the commentary of Qatr-al Nada written by Abu Abdulla Jamaluddin Mohammed bin Yousuf bin Hisam-al-din Ansari. The same work has been described under D. No. 287. Volume III, Part II Arabic in the descriptive catalogue of this library.

Beginning :

الحمد لله لوجه من يشاء نحو الهدي والصلوة والسلام علي سيدنا محمد ارفع من نصب لخفض العدي و بعد فهذا ما احتاج اليه المعلمون ذوي الا بتداء المتعطشون الي الذري بقطر الندا للشيخ الامام العالم العلامة ابي عبدالله جمال الدين محمد بن يوسف بن هشام الانصاري رحمة الله عليه نفع الله به الجامع و القاري والسامع في الدنيا و غدا امين *

End :

فصل في ذكر همزات الوصل و مواضعها اعلم ان الكلمة اما اسم او فعل او حرف اما الاسم فانما تكون همزة وصل في نوعين منه احدهما اسماء محفوظة وهي عشرة اسم و امت و ابن و ايمن و ابنة و امراءة و تثنيتهن و اثنان و ثنتان و ايمن في القسم و لكن تستعمل همزة اسم خاصة بكسر كثيرا او ضم قليلا و تستعمل هن است بمعني بر و ابن و ايمن بمعني ابن زيدت الميم *

The name of the author and the scribe not known,

No. 294. شرح المصباح *

SHARH-AL-MISBAH.

Substance, paper. Size, 8¾ × 5 inches. Pages, 137. Lines on a page, 19. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject: Arabic syntax.

Author: Not known.

Extent: Incomplete.

This is a commentary of Almisbah (المصباح) by Abul Muzaffer ibn-e-Abil Makarim Mutrrizi. It was written by the author for his son Masood.

Beginning:

اما شرطهما و هو وقوع شي و وقيع لا بحد الله ر ادعاة تعليق شي به
عليه يقيد تاكيدا في و قوعه فاذا قلت اما زيد فمنطلق فكانك قلت
ان يقع شي يقع انطلاق زيد فاذا جعلت الشرط وقوع شي بعد شي دل
علي ان الاهم المقدم علي كل شي ذالك الشي الخ *

End:

فانها يتبعه اي يتبعه .... التعريف والتنكير والا عراب
.... في ... زيد طيب في ... . الفاء في جواب
الشرط و فقط خبر مبتداء الخ *

The name of the scribe and the date of transcription not known.

No. 295. الفواكه الجنيه *

ALFAWAKEHUL JANIYYAH.

Substance, paper. Size, 8½ × 5¼ inches. Pages, 363. Lines on a page, 17. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject: Arabic syntax.

Author: Shamsuddin bin Mohammed.

شمس الدين بن محمد الرعيني المكى المالكى *

Extent: Complete.

This commentary on (متممة) written by Shamshuddin bin Mohammed-al-Raeeni-al-Makki-al-Maliki, which is a compliment to the welknown text of syntax "Ajrumiyyah" written by Abu Abdullah Sinhaji, who died A.H. 723. The author of this commentary is Jamaluddin Fakihi. The name of the scribe is Mohammed Said.

Beginning :

و به نستعين احمدالله علي نعمه و اشكره علي مزيد فضله و كرمه
و اصلي و اسلم علي المعرب عن فصيح كلمة نبيه محمد و اله و صحبه
كنوز علومه و معاون حكمه و بعد فهذا تعليق لطيف و ضعته علي المقدمة
الوضوعة في العربية تاليف سيدنا و صاحبنا العالم الورع الذاهد شمس الدين
محمد ابن الشيخ محمد الرعيني الشهير بالخطاب المكي الخ *

End :

و لكن هذا ما يتيسر جمعه علي هذا المقدمة جعله الله خالصا
لوجه الكريم موجبا للفوز لديه بمنه و كرمه و حسبنا الله و نعم الوكيل
ولا حول ولا قوة الا بالله العلي العظيم رب تفضل و تقبل يا كريم تمت
الكتاب المسمي فواكه الجنية يوم الخميس في شهر جمادي الاخر
في بلدة ترغكانو في " محمدا رسه حه دي " في زمان سلطان والله
اعلم با الصواب و مرجع والماب و كاتبه و صاحبه الفقير " صعو "
الحقير " الصفوحم " محمد سعد اللهم اغفرلي لمولفه و لكاتبه و لمالكه
برحمتك يا ارحم الراحمين العلم " لعون الله الي مالك المنان " و كان
هجرة النبوة " ابو و ماد بر سعد متع سر " والله اعلم *

There are some sentences written above within quotations, which are not decipherable.

No. 2̄6. كتاب نامعلوم الاسم

KITABUNAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 322. Lines on a page, 15. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject : Theology and Religion.

Author : Not known.

Exten : Complete.

This Manuscript is in a highly damaged condition and a few pages are wanting both in the beginning and the end to make it complete. It is divided into various (* كتاب) chapters and each kitab is sub-divided into (* فصل) clauses. Each subject in each kitab is elaborately discussed. The main attempt of the work is to give a comprehensive idea of Religion and theology of Islam.

Beginning :

النص الظاہر و لکني يتمم و يصلي و لايجب عليه قضاء ہذالصلوة في اصح الوجهين و اذا اخبر بنجاسة الماء اعتمد قول المخبر اذاكان ممن تقبل روايته و بين سبب النجاسة اوكان فمن يعلم انه لا يجازف الخ *

End :

فصل الابن الواحد ينفرق المال و الما ...... متصاعدا كذالك و للبنت الواحدة الا صف و للبنتين مصاعد الثلثان و لواجتمع *

Date of transcription and the name of scribe not mentioned.

No. 297. ميزان *

MEEZAN.

Substance, paper. Size, 8½ × 6¼ inches. Pages, 31. Lines on a page, 7. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Etymology.
Author : Not known.
Extent : Incomplete.

This is a welknown text book of Arabic grammar for beginners. The name of the scribe is (محمود كبير عرف بوعلى *) Mahmood Kabeer known sa Bu ali. Date of transcription not known.

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين والصلوة والسلام علي رسوله سيدنا محمد واله و صحبه اجمعين اعلم اسعدك الله في الدارين ان ...... كلما علي اربعة انواع ماضي و مضارع و امر و نهي *

End :

مفعلة	مفعلتان	مفاعل
مفعال	مفعالان	مفاعيل

تمت تمام شد كارمن نظام شد كاتب الحروف فقير حقير محمود كبير عرف بوعلي *

No. 297 (a). كتاب أوزان *

KITAB-E-AWZAN.

Substance, paper. Size, 8½ × 6 inches. Pages, 33. Lines on a page, 11. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Syntax.

Author : Not known.

Extent : Incomplete.

A short treatise on Arabic grammar for beginners. **Not dated scribe** not known.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين و الصلوة و السلام على رسوله محمد و اله و اصحابه اجمعين بدانکه ارزقك الله تعالى في الدارين که جمله افعال متصرفه از روے ترکیب حروف اصلي بردو گونه است ثلاثي و رباعي اما ثلاثي آں باشد که در ماضي او سه حرف اصلي باشد الخ *

End :

باب دويم بروزن افعنلال اي بزيادة الهمزة قبل الفاء والنون بين العين و اللام و اليا بعد اللام چنانچه الاسلنقاء برخفاخفتن تصريفه اسلنقي يسلنقي اسلنقاء فهو مسلنقي *

No. 297. کتاب زبده *

KITAB-E-ZUBDAH.

Substance, paper. Size, 8½ × 6 inches. Pages, 10. Lines on a page, 13. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Grammar.

Author : Zahir b. Mohammed b. Masūd-al-'alavi
زهير ابن محمود ابن مسعود العلوی *

Extent : Complete.

A tract on Arabic accidence, not dated, scribe not mentioned.

Beginning :

الحمدلله الموصوف با التصريف المنعوت با التخفيف الذي انعامه على العباد و الصلوة على رسوله محمدن المضاعف قدره على الانبياء الامهاد وعلى آله و اصحابه الذين هم غير مهموز سجايا هم الى يوم التناد الخ *

End :

يا اول مدغم باشد چنانکه رب بکر و مسي سقر و اين مواضع ادغام ممتنع است و در بعضے از کلمات مضاعف قلب آمده است

چون نقض الباري و در بعضے حذف آمده است چون طلت و مست
بر خلاف قیاس و ہرجا کہ دہتا ....
حذف کنند برائے تخفیف *

No. 297 (c). * ہدایۃ الصرف

HIDAYAT-AL-SARF.

Substance, paper. Size, 8¼ × 6 inches. Pages, 73. Lines on a page 13. Mode of writing, Naskh and Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Grammar.

Author : Moulana 'Abdul Ali Bahrul 'Ulum.

Extent : Complete.

A detailed discussion of Arabic etymology and accidence.

No. 297 (d). * دستور المبتدي

DASTUR-AL-MUBTADI.

Substance, paper. Size, 8¼ × 6 inches. Pages, 87. Lines on a page 13. Mode of writing, Naskh. Condition, badly injured. Appearance, old.

Subject : Etymology.

Author : Safi bin Nasir.

Extent : Complete.

A short treatise on Arabic Etymology. This work was written by the author for his son Shaikh Abul Makarim Ismail when he completed the first primer " Panj Ganj " (* پنج گنج)

Name of the scribe and the date of transcription not known.

Beginning :

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العلل
و يصلح العمل الصلوة والسلام علي رسوله محمدن الذي السس قواعد الدين
و ابنية الاسلام و علي آله و اصحابه الدين *

End :

بدانکہ قرانین بہر جنسے از اجناس مذکور بسیار است اما
درین مختصر زیادہ نتوانستم نوشت اما عقل ... دست بغیر
خلاف قیاس گفتہ شرد چون اب لوذ .... واو حذف کرد ند
یا را حکم آخرداند *

No. 298. الفیہ ابن مالک *

ALFIYYAH.

Substance, paper. Size, 8½ × 5½ inches. Pages, 200. Lines on a page 5. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject ; Arabic syntax.

Author : Mohammed bin Kalik al Jayyani al Undulusi.

محمد بن مالك الجيانى الا ندلسى *

Extent : Complete.

The most popular and welknown text book on Arabic grammer written in verse.

Name of the scribe is not mentioned.

Beginning :

قال محمد ہو ابن مالک

احمد رب اللہ خیر مالک *

مصليا علي الرسول المصطفى

و آلہ المستكملين الشرفا *

واستعين اللہ في الفیہ

مقاصد النحو بہا محویہ *

End :

فاحمد اللہ مصليا علي

محمد خير نبي ارسلا *

و الہ العز الكرام البرر

و آلہ المنتخبين الخيرہ *

رفع الفراغ من نسخہ يوم الاربعا الرابع من رمضان سنۃ ست و ثمانين و الف من الهجرة النبويۃ علي صاحبها افضل الصلوۃ و ا ...... التسليمات *

No. 298 (a). شرح الخلاصۃ الالفیہ *

SHARHUL KHULASAT-AL-ALFIYYAH.

Substance, paper. Size, 8½ × 5½ inches. Pages, 284. Lines on a page, 21. Mode of writing, fair. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : 'Allama Bahāuddin Abdulla bin Abdur Rahman bin 'Aqeel

علامہ بہا الدین عبداللّٰہ بن عبدالرحمٰن بن عقیل رحمۃ اللّٰہ علیہ *

This is a commentary on Alfiyyah by Bahauddin Abdullah bin Abdur Rahman bin 'Aqeel. It is a well known text book of Arabic grammar. This was transcribed by one Abdul Qadir ibn Sahjali ibn Ahamed Sahjali al Fahili, who finished the work on 13th Zulqa'dah in the year 1082 A.H.

At the bottom of the last page there is a seal which reads thus

صبغۃ اللّٰہ ابن محمد حنیف *

Beginning :

الحمد للّٰه رب العالمين والصلوة والسلام على اشرف الانام سيدنا محمد و آله و صحبه اجمعين *

الكلام و مايتالف منه *

الكلام المصطلح عليه عند النحويين عبارة عن اللفظ المفيد فايدة يحسن السكوت عليها و اللفظ جنس يشتمل الكلام و الكلمة و الكلم و يشتمل المهمل كدين الخ *

End :

الحمدلله على تمام هذالكتاب بمنه وكرمه و توفيقه وا ·· الفراغ من نساخته يوم الاربعا ثالث عشر يوما مضين من شهر ذي القعدة المبارك الذي هو من شهور العرب سنة اثنين و ثمانين بعد الالف من الهجرة النبوة على صاحبها افضل الصلوة والسلام بخط المسكين الضعيف عبدالقادر ابن سجلي ابن احمد بن سجلي القايلي غفرالله زلتهم واسكنهم بحو ··· الخلد آمين *

**No. 299. درة الفاخره *

DURRAT-AL-FAKHIRAH.

Substance, paper. Size, 8 × 6 inches. Pages, 36. Lines on a page 3. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Ghazzali. حجۃ الاسلام امام غزالی *

Extent : Complete.

A treatise with notes on the fate of souls after death, and the day of judgment by Abu Hamid Mohammed bin Muhamed al-Ghazzali

(d. A.H. 505). A few pages are wanting in the beginning. This work was published with a French translation by Lucien Gauntier, Geneve, 1878, and printed in Cairo, A.H. 1303.

In the end of this treatise there are some notes written in an unknown language which I do not know.

Beginning :

اعلم ان ...... ينحصر في ثلاثة اقسام ...... والا ستحالة
والجواب .... مالا يتصور في العقل عدمه والمستحيل
مالا يتصور في العقل وجوده و ...... ان ما يصح في العقل وجوده و
عدمه و يجب علي كل مكلف شرعا ان يعرف مايجب في حق مولانا
جل و عز و ما يستحيل و ما يجوز الخ *

End :

و صلي الله و سلم علي سيدنا محمد عددما ذكره الذا كرون و غفل
عن ذكره الغافلون والحمد لله رب العالمين تمت الكتاب درة الفاخرة
آمين *

No. 300 شرح ملا جامي *

SHARH-E-MULLA JAMI.

Substance, paper. Size, $8\frac{7}{8} \times 7\frac{1}{2}$ inches. Pages, 316. Lines on a page, 19. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Mulla Jami. ملا نورالدين عبدالرحمن الجامي *

Extent : Complete.

The most popular and famous text-book in Arabic syntax, generally known as Sharh-e-Mulla Jami, with marginal notes. Its first name is الفوائد الضيائية * Three copies of the same have been described under D. Nos. 95–96 and 97 Volume, Part 11, Arabic. Another copy of Sharh-e-Mulla Jami also has been described under D. No. 254 Volume III, Part II, Arabic. A few pages in the beginning are wanting.

Name of the scribe and the date of transcription not known.

Beginning :

التركيب لا بازاء المعني فان قلت قد وضع بعض الالفاظ بازاء بعض
آخر فكيف يصدق عليه انه وضع لمعني قلت المعني يتعلق به

القصد و هو اعم من ان يكون لفظا او غيره فان قلت قد وضع بعض الكلمات المنفرد قلنا هذه الالفاظ و ان كانت بالقياس الي معانيها مركبة لكنها بالقياس الي الفاظها الموضوعة بازاءها مفردة *

End :

اللهم اجعل خاتم امورنا خيرا لا يلحقو بنا من تبعة شرورنا خميرا وجعل توفات نقايصنا خفيفة كانت او ثقيلة في مواقف الندامة منقلبة بالف آداب عبد دنيك علي نهج الاستقامة ' وصل علي من كلمة شفاعته في محو ارقام الصلوة كافية استقام عن مضرة الجهالات شافية وعلي آله واصحابه وعلي من تبعهم من زمرة احبابه قد استراح كذا من الانتفاض لنقل هذ الشرح من السواد الي البياض العبد الفقير عبدالرحمن الجامي وفقه الله سبحانه .... عبودية للاعراض عن مطالبة الاعواض ...... عراض ' ضحوة السبت الحادي عشر من رمضان المنتظم ...... في سلك شهور سنة ....

No. 301. شرح المختصر *

SHARH-AL-MUKHTASAR.

Substance, paper. Size, 8½ × 6 inches. Pages, 86. Lines on a page 21. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic Etymology.

Author : Mas'ud bin Omer-al-Qadhi-al-Taftazani
مسعود بن عمر القاضی التفتزانی *

Extent : Complete.

A commentary on al-Mukhtasar of 'Afeef-al-ddin Abdul Wahhab-al-Zanjani, the famous authority on Arabic grammar, written by Taftazani with marginal notes and inter linears. Date of transcription and name of the scribe not known.

Beginning :

ان اروي زهر يخرج فی رياض الكلام من الاكمام و ابهي ...... البيان و اسنان الاقلام حمدالله سبحانه تعالے علي تواتر نعمائه الزاهرة و ترادف آلائه المتوافرة المتظاهرة ثم الصلوة علي نبيه محمد المبعوث من اشرق جراثيم الانام و علي آله و اصحابه ائمة الاعلام و ازهمة الاسلام و بعد فيقول العبد الفقير الي الله الغني مسعود بن عمر القاضي التفتازاني بيض الله غرة احواله *

End :

و هذا في الثلاثي المجرد الذي لا تاء فيه و اما غيره فالنوع منه
كالمرة بلا فرق اللفظ والفارق القراين الغار جية تقول رحمة واحدة لمرة
واحدة للمرة و حسنة او قبيحة او غير هما للنوع و كذالك البواقي تم
الكتاب بعون الله الملك الوهاب *

No. 301 (a). * رسالہ نامعلوم الاسم

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 15. Lines on a page 21. Mode of writing, fair. Condition, slightly injured. Appearanace, old.

Subject : On sexual science.

Extent : Complete.

Author : Not known.

This deals with the fundamental principles of sexual science, just like koksaster by koka pandit.

Date of transcription and the name of the scribe not known.

Beginning :

فصل في لغة النكاح بواء و حتام و حشاء و حاء و لغب و خت و
زنت و مخت و خسج و ضرب ضرابا و نقم و كام *

End :

فا علم ذالك و متي اتي الماء منه و منها في وقت واحد كان
ذالك هوالغايه في حصول اللذة و تكميل المحبة والتعطف و اذا اختلط
اختلا طا قريبا كانت المودة علي قدر ذالك *

No. 301 (b). * رسالہ نامعلوم الاسم

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 8. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Philology.

Extent : Complete.

Author : Not known.

A small treatise on philology is recorded, and in continuity of this work a text of difficult words and their meanings is given over four pages.

Beginning :

رب يسر يا كريم قال ابو القاسم الحكيم رحمة الله عليه اعلم
ان الانصاب في كلام العرب اثنان و عشرون وجها الالف الاصل و الالف
الوصل و الالف الفصل و الالف القطع و الالف الضمير الخ *

End :

و ياء الاشباع مثل عليهم و اليهم في قراءة ابن كثير و ياء الاضافة
مثل غلامي و ياء النسبة مثل قرشي و عربي و ياء التصغير مثل رويدة
و نويرة و ياء الجمع مثل مسلمين و مومنين و ياء التثنية مثل رجلين
و الله اعلم بالصواب *

تمت الكتاب و تم الثواب من الرحمن العزيز الوهاب *

No. 301 (c). الفية ابن مالک

ALFIYYAH IBN-E-MALIK.

Substance, paper. Size, 8½ × 6 inches. Pages, 351. Lines on a page 4. Mode of writing, fair. Condition, slightly injured. Appearance, old.

Subject : Arabic syntax.

Author : Mohammed bin Malik-al-Jayyani.
محمد بن مالك الجياني الاندلسي *

Extent : Complete.

The same as described under D. No. 298 with critical notes and annotations.

Date of transcription and the name of the scribe not known. The owner of this book is Qadhi Mohammed Kabeer.

No. 301 (d). رسالة نامعلوم الاسم *

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size, 8½ × 6 inches. Pages, 8. Lines on a page 5. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Moral advise.

Author : Not known.

Extent : Complete.

A small treatise written in Arabic verse dealing with advise and instructions for youngsters.

Date of transcription and the name of the scribe not known.

Beginning :

الحمد لله العلي الباري
المومن المهيمن الجبار *
ثم الصلوة و السلام التامي
علي النبي سيد الانام *
بعد فقال عبده الموفق
منتخب والده الموفق *
يا طالب العلم رفيع الداءب
تعلم العلم بذي الا داب. *

End :

و اصبر علي الذلة و الصغار
فا طلب ولو بالصين و البقار *
فجد و كن مجتهدا اعمارا
و ارض بالجهل و عش خمارا *
و صلي الله علي سيدنا محمد و آله و اصحابه اجمعين *
تم النظم *

No. 301 (e). تمرين الطلاب فى صناعة الاعراب شرح الالفيه

TAMRIN-AL-TULLAB FI SANA'AT-AL-IRAB SHARH-AL-ALFIYYAH.

Substance, paper. Size, 8½ × 6 inches. Pages, 269. Lines on a page 25. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Khalid bin-allah-al-Azhari. خالد بن الله الازهرى

Extent : Complete.

A commentary on the Alfiyyah of Mohammed bin Malik, the most famous and popular text book in Arabic syntax. It differs from other commentaries, in this, the author elaborately discusses word by word.

On the fly leaf there are five seals out of which four are in rectangular size, two of them are on the top of the page and the other two are just in the centre and the bottom. A round seal may be observed in the centre of the page, out of which three are readable. The two rectangular seals at the top of the page and a round seal contains the name

خادم شرع ناظم دين نذير مير قاضى محمود كبير *

Name of the scribe not mentioned.

Beginning :

يقول الفقير الى غفور رب الغني خالد بن الله الازهري عامله بلطف الخفي الحمد لله الذي رفع قدر من اعراب بالشهادتين و نصب الدليل علي وجود ذاته و خفض قدر من لم يجزم بواحدانية ولم يعترف بقدم صفاته والصلوة والسلام علي سيدنا محمد الذي ضم شعب الدين و جاءه الفتح المبين و كسر جيش الكافرين و اسكن الرعب في قلوب المنافقين بركاته و علي آله و اصحابه و ازواجه و زرياته صلوة و سلاما دايمين عدد حركات كل لفظ و سكناته الخ *

End :

و هذا آخر ما اردنا جمعه في هذا المختصر والحمد لله علي اتمامه و من اعجب ما وقع لي اني حين فرغت من تسويده تامرن ذالك اذا اذن الموذن لصلوة الظهر فرجعت ان يكون مقبولا عند الله تعالى وها علي من اعراض الحاسدين عنه لي حال حيرتي نيتلقونه بالقبول *

تمت الكتاب بعون الملك الوهاب شفاعة محمد صلي الله عليه و سلم في هجرة ثلثة عشر ومائتين بعد الف من النبوة في شهر آخر اصفر من احدي و عشرين في وقت الضحي في مكان سيد عبد القادر *

تم

No. 301 (f). شواهد الالفية *

SHAWĀHID-AL-ALFIYYAH.

Substance, paper. Size, $8\frac{1}{2} \times 6$ inches. Paegs, 114. Lines on a page. 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

This is an extract from Alfiyyah, the most popular book in Arabic syntax. The Author explains his illustration by taking verses from the text.

The name of the Author or the sources of information recorded in this work is not mentioned.

The name of the scribe is Shaikh Sultan bin Faqir Ahmed.

On the fly leaf there are three seals which read thus

خادم شرع قاضي محمود كبير *

Beginning :

اما الرموزالتي في اوايل اشعار الشواهد فاختر عها المصنف وهي طقهع عند اتفاق الاربعة و هم الناظم و ابن ام قاسم و ابن هشام و ابن عقيل الخ *

End :

والفك في قوله تعالے وا غضض من صوتك والخطاب فيه لبعيد الداعي و نمير بضم النون في نبيس غيلان و كان الرجل اذا قيل له ممن انت فقال نميري كما تري اذا نسبة *

تمت شواهد الالفيه جامعة للدلالة المريبة و اللغة الغريبة العلية بعون الله ذي الجود والعطية بيد الفقير حقير عاجز شيخ سلطان بن فقير احمد لبي عالم غفرالله ذنوبه و طول عمره في وقت العصر من يوم الجمعة خلت اربعة من ذالحجة تمت بعون الله الوهاب *

No. 301 (g). * كشف النقاب عن نزهة الطلاب

KASHF-AL-NIQĀB‘AN NUZHAT-AL-TULLĀB.

Substance, paper. Size, 8¼ × 6 inches. Pages, 74. Lines on a page 15. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.
Author : Not known.
Extent : Complete.

This is a commentary on " Nuzhat-al-Tullab " a text book of Arabic grammar written in verses. The author has elaboratly discussed by taking verses from the original text. At the end of the work a name Abdul Azeez is mentioned. It is doubtful to state that it is the name of the author or the scribe.

Date of transcription is not known.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد واله و صحبه و ازواجه و ذرياته اجمعين و بعد فلما كان كتاب نزهة الطلاب في نظم قواعد الاعراب لبعض الفضلاء المحققين والادباء المدققين رحمة الله تعالے الخ *

End :

القطر غيث ساكب والقطر صغير ذايب والقطر عود جالب من عدن في المركب هذا تمام شرح ما نظم من قدماء من ادنا العلما ممثلث

القطرب هداية لانجب رجاء عفو الرب مما جيز من زنب عبدالعزيز
المغرب مصليا مسلما علي رسوله الكريم والال والاصحاب ملاح ......
تمت *

No. 301 (h). قصيدة في ابنية الافعال *

QASIDATUN FI ABNIYATIL AF'ĀL.

Substance, paper. Size, 8¼ × 6 inches. Pages, 25. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic Etymology.

Author : Badruddin Mohammed.

بدرالدين محمد بن جمال الدين ابي عبدالله محمد بن مالك الطائي *

Extent : Complete.

This is a poem (قصيدة *) on Etymology by Jamaluddin abi Abdullah Mohammed bin Malik al-tai. His son Badruddin Mohammed has written explanatory notes on the text.

In continuity there are four pages attached to this work, out of which two pages contain matter about philology and the other two about grammar and tradition.

Beginning :

قال الشيخ الامام الاوحد وحيد عصره فريد دهر اوحد الفصحا
و قدوة البلغا بدرالدين محمد بن الامام العلامة جمال الدين ابي عبدالله
محمد بن مالك الطائي رحمة الله عليه هذه اوراق تشتمل علي قصيدة
والدي رحمة الله في ابنية الافعال وما يتصل بها و علي ذكر ما يحتاج
اليه من الامثلة و ايضاح ما اشتبهم و تفسير الغرايب الخ *

End :

و يضاع اسم الالة علي مفعل بالضم والاتباع كالمدق والمسعط
والمكحلة والمدهن والمتصل والمنتحل والمحرضة بثبت علي ذالك
لانها اسماء لتلك الاشياء و ان لم يعمل بها *
تمت *

No. 301 (i). كتاب التثليث *

KITAB-AL-TASLITH.

Ssubstance, paper Size, 8¼ × 6 inches. Pages, 9. Lines on a page, 21. Mode of writing, fair. Apperance, old.

Subject : Philology.

Author : Abu 'Ali Qutrub bin Ahmed-al- Nahwi

ابو على قطرب بن احمد النحوي *

Extent : Incomplete.

A small treatise on philology by Abu Ali Qutrub bin Ahmed-al-Nahwi. In this work the author has collected several words and illustrated the various forms of these words.

Beginning :

بسم الله الرحمن الرحيم – قال ابوعلي قطرب بن احمد النحوي
هذا كتاب لتثليث وهو انك تري الاسم في الكلام واحدا وهو علي ثلثة
اوجه يتصرف بها علي معان شتي و ابينها و اميزها ليعف عليها من
يرغب فيها ويهتدي اليها *

End :

اما مرة و تارة و كرة و نزلة و طورة و دفعة فانها بمعني واحدة وهذه
تثني و تجمع و كلها منصوبة علي الخ *

No. 302. * كتاب في النحو

KITABUN FI-AL-NAHW.

Substance, paper. Size, 8 × 6 inches. Pages, 325. Lines on a page, 15. Mode of writing, fair. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

A commentary on the text book written in Arabic grammar. **This** is an incomplete work both in the beginning and at the end, and the last few folios are damaged with water, yet they are readable.

Date of transcription and the name of the scribe not known.

Beginning :

وللوضع اي القصد يخرج غير المقصود كا المقصود كا المصادر
من النائم و الجملة المقصود لغيرها كصلة الموصور و اعلم ان صورتا
كيف الكلام ستة اسمان فعل و اسم فعل و اسمان فعل و ثلثة اسماء فعل
و اربعة اسماء جملة القسم وجوابه او الشرط و جوابه *

End :

باب الوقف هو قطع النطق عند اخراج اللفظ يوقف علي الاسم
المنون المرفوع و المجرور با السكون اي يحذف الحركة و التنوين

من غير بدال نحوجاء زيد و مررت بزيد باسكان آخرها و بوقف
علي المنون المنصوب با بدال التنوين منه الفا نحو رايت زيدا
اذاليس في الوقف علي الاسم المنون هذ اللغة المشهور من ثلاث لغات
والثانية الوقف عليه مطلقا *

No. 303. كتاب في الصرف ٭

KITABUN FI-AL-SARF.

Substance, paper. Size, 8 × 6 inches. Pages, 22. Lines on a page, 15. Mode of writing, fair. Condition, badly injured. Appearance, old.

Subject : Etymology.
Author : Not known.
Extent : Incomplete.

This is an incomplete work. A few pages both in the beginning and the end are wanting. The folios in the beginning of the manuscripts are stuck with one another and it is impossible to separate them.

Date of transcription and the name of the scribe not known.

Beginning :

المدة اذا ضوعف اجتمعت فيه ثلاثة احرف
و الحرف المضاعف للتكثير المماثلة.......................كبر لوجه
كبيه و هذا هو الاصل...............حرفاعما.......................

End :

هنا هو العظيم النزلة عند الله و ... العزيز المهين و من يهن الله
فماله من مكرم و من اكرمه الله فماله من مهين ثم اتبع ذالك
بالدعاء و الثنا علي آله و اصحابه و اتباعه صلي الله عليه و سلم و عليهم
اجمعين مكافات.................و انعام من الاحسان *

No. 304. منهاج العابدين *

MINHAJUL 'ABIDIN.

Substance, paper. Size, 9½ × 6½ inches. Pages, 196. Lines on a page 23. Mode of writing, good. Condition, much injured. Appearance, old.

Subject : Sufism.

Author : Abu Hamid Muhammed bin Muhamed-al-Ghazzali
ابو حامد محمد بن محمد الغزالى *

Extent : Complete.

A guide to devout life by Alghazzali, a great philosopher and theologian, who died in A.H. 505.

This book is written on sufism and in this the author has elaborately discussed the fundamentals of Sufism, it is divided into seven chapters (عقبة) each dealing with a special subject. The name of each subject is as follows :—

(١) الاول عقبة العلم *
(٢) الثانية عقبة التوبة *
(٣) الثالثة عقبة العوايق *
(٤) الرابعة عقبة العوارض *
(٥) الخامسة عقبة البراعث *
(٦) السادسة عقبة القوادح *
(٧) السابعة عقبة الحمد و الشكر *

Though this is a complete work, in the end, some folios in the beginning are wanting, so as the original name of the work and the name of the author cannot be found out. It may be presumed that the name of this work may be (منهج العابدين *) of Al Ghazzali.

Name of the scribe and the date of transcription not known.

Beginning :

من مباديها الي مقاصد .... و سبيل صعب كثرة العقبات شديد المشقات بعيد .... وات عليمة الافات كثيرة ...... و الموانع خفية المها .... المقاطع فزيرة الا شباع و الا تباع عزيزة الاعداء و القطاع و هكذا يجب ان يكون لانها طريق الجنة الخ *

End :

فهذا ما اردنا ان نذكره في شرح كيفية سلوك طريق الاخرة و لقد و فينا المقصود و الحمد لله الذي بنعمة تتم الصالحات و صلي الله علي خير مولود دعا الي افضل معبود محمد النبي و اله و سلم تسليما كثيرا و حسبنا الله و نعم الوكيل نعم المولي و نعم النصير تم الكتاب بعون الله الملك الجليل العظيم *

No. 305. مجموع السعيد الرشيد الحميد *

MAJMU'AH-AL-SA'ID-AL-RASHEED AL-HAMEED.

Substance, paper, size, 11¼ × 7¼ inches. Pages, 34. Lines on a page, 22. Mode of writing, excellent. Condition, good. Appearance, old.

Subject : Ethics.
Author : Warram bin Abi Farrash (ورام بن ابى فراش *).
Extent : Complete.

A very good book in theology of the sufis (سالواك) written in a beautiful handwriting, by Varram bin abi Farrash. On the fly leaf a date is mentioned, but it cannot be clearly said that this is the date of birth of the author or the date of his demise or the date on which he commenced to write this work.

In the end a name جعفر حسين ابن قدم حسين الحسينى النكشى الاصل و قند هارى * and a date سنه ١٢٦٨ هجرى * are mentioned. It may be presumed that جعفر حسين is the scribe of this work and he would have completed it on the above mentioned date.

Beginning :

صلوة الله عليه و آله ما ...... الله أولياء الا على السخا و حسن
الخلق و عن جابر قيل يا رسول الله خلقان يحبهما الله عزوجل
و خلقان يبغضهما الله عزوجل فاما اللذان يبغضهما فسوء الخلق *

End :

و ليس بتقوى الله طول عبادة و لكنها التقوى مجانبة السيئة
تم الكتاب بعون الله الملك الوهاب قد فرغت من تحرير هذا الكتاب
يوم الاربعاء تاسع من شهر شوال المكرم سنة مائتان و ستون و ثامن
بعد الالف من الهجرة النبوية عليه واله الالف الثنا و التحية , انا
العبد الاقل المحتاج الى رحمة ربه الغني السيد جعفر حسين ابن
المرحوم المغفور السيد قدم حسين الحسيني النكشي الاصل و
قندهاري المسكن غفر الله ذنوبهما و ستر الله عيوبهما سنه ١٢٦٨ ہجري *
بمحمد و اله العباد *

No. 306. رسالة ابواب السعادة في اسباب الشهادة *

RISĀLATUABWĀB-AL-SA'ĀDAH FI ASBAB-AL-SHĀHĀDAH.

Substance, paper. Size, 8 × 6 inches. Pages, 7. Lines on a page, 22. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.
Author : Abdur Rahman Suyūti (عبد الرحمان سيوطى)

A treatise entitled ابواب السعادة فى اسباب الشهادة by Jalāluddin Suyūti, the most prolific Egyptian writer in Arabic literature, born on 1st Rajab 849 (October 3, 1445) in Cairo and died on 18th Jumādah 1, 911 (October 17, 1505) at Qāhirah (Cairo).

It is observed that he wrote 561 works in various branches of literature such as commentary, Jurisprudence, Tradition, Arabic syntax Rhetoric and oratory, etc., but it concludes numerous short works in addition to substantial works.

In this treatise Suyūti has showed the dignity of a martyr and the kinds of martyrs. He illustrates the various forms of martyrs from the sayings of the holy Prophet.

Date of transcription as given at the last page is 29th Muharram 1209 A.H. The scribe is not known.

Beginning :

بسم الله الرحمن الرحيم و به نستعين الحمد الله الذي فتح ابواب السعادة لمن شاء من عباده و فتح ابواب الشهادة لمن اختصه و اصطفاه بالسعادة والصلوة والسلام علي سيدنا محمد ذي الخصائص التي يحصيها حافظ باعداده و علي آله و صحبه وانصاره و اجناده و بعد فقد اوردت ان انتبع الاحاديث الواردة في اسباب الشهادة و من حكم النبي عليه السلام بانه شهيد اوله اجر شهيد الخ *

End :

و اخرج احمد والحاكم من حديث سهل بن حنيف عن النبي صلي الله عليه واله وسلم قال من سال الله الشهادة بصدق بلغه الله تعالي منازل الشهداء وان مات علي فراشه خاتمة اخرج المروزي في كتاب العيدين بسنده عن محمد بن عباد المخزومي قال لا يتشهد مومن حتي يكتب اسمه عشية عرفة فيمن يتشهد والله اعلم واحكم و قدتم بعون الله وحسن توفيقه نقل هذالرسالة الجليلة ظهر يوم الثلاثا من شهر محرم الحرام يوم تاريخه ٢٩ سنه ١٢٠٩ ع وصلي الله علي سيدنا محمد واله و صحبه وسلم تسليما *

No. 306 (a). * الفتوح الرباني

ALFUTUH-AL-RABBANI.

Substance, paper. Size, 8 × 6 inches. Pages, 16. Lines on a page 23. Mode of writing, fair. Condition, fair. Appearance, old.

Subject : Commentary.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

This is a short commentary by Abdullah bin Abdul Bari. In the period of composition he took the help of many commentators. The most important of which is Tafsir-e-Jalalain. Moreover quotations of various traditions and the names of some famous commentator such as Imam Baidhavi, Imam Razi, etc., are given.

Name of the scribe is Mohamed Husain. Dated 1297, A.H.

Beginning :

بسم الله الرحمن الرحيم و بك العون يا كريم الحمدلله الذي علمنا الكتاب والهمنا الصواب و الصلوة والسلام علي سيدنا محمد افضل من اوتي الحكمة و فصل الخطاب وعلي آله واصحابه الذين با يمتهم اقتدينا و علي علماء امته الذين في تحقيق العلوم بهم اقتدينا و علي مشايخنا الذين في تجرع الغصص اياهم اقتفينا الخ *

End :

قال سيدنا السيد العلامة فخر الاسلام المجتهد شيخ مشايخنا عبدالله ابن عبد الباري الاهدل تغمده الله برحمته واسكنه بحبوة جنته بمنه و كرمه آمين و صلي الله علي سيدنا محمد واله و صحبه وسلم نقلت من خط من قال نقلت من خط المولف رحمة الله *

No. 306 (b). الشذرات المتسقة في اعراب يدالله ملا لاتغيضها نفقة *

ALSHADHRAT-AL-MUTTASIQAH.

Substance, paper. Size, 8 × 6 inches. Pages, 11. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

In this treatise the author has discussed the various readings of the verb (لاتغيضها *) in the tradition (يدالله ملا لاتغيضها نفقة *) and has given his final judgment.

Dated 1297, A.H. scribe Mohammed bin Husain.

Beginning :

بسم الله الرحمن الرحيم الحمد لله الذي اعربت شؤنه الجمة عن وحدانية واعلمت بخصوص حمدانيته و اشهد ان لااله الا الله ولا الهلنا سواه و ان لا محمد لجميع العالم بالمدد الا اياه والصلوة والسلام علي سيدنا محمد واله و صحبه و من والاه *

End :

فلا يحتاج معه حينئذ الي شي مما مر والله اعلم فانه يقع للحافظ
في الفتح كثير من هذ الاسلوب فيذ كر في الحديث طرق مسلم و
روايته والحمد لله علي كل حال و صلي الله على سيدنا محمد و اله
و صحبه وسلم يقول راقم هذه الحروف الفقير الي الله الرحيم الروف قد
فرغت من زبرهذه الرسالة المجموعة والعالة المصوغة ظهر يوم الاثنين
ثاني عشر شهر جمادي الاخر سنه ١٢٩٧ ع *

No. 306 (o) تفسير يريدالله بكم اليسر ولا يريد بكم السعر *

TAFISR-E-YURIDULLAH BIKUM-AL-YUSR.

Substance, paper. Size, 8 × 6¾ inches. Pages, 4. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not so old.

Subject : Commentary.
Author : Abdullah bin Abdul Bari.
Extent : Complete.

This is a commentary on a verse of the holy Qur'an يريد الله بكم اليسر ولا يريد بكم العسر . In this treatise the author has elaborately discussed and given the reply to a question which was placed before him by sombody regarding the verse mentioned above.

Name of the scribe is Mohammed bin Husain. Date of transcription is not mentioned.

Beginning :

و كان نقلنا علي خط مولفها العلامة البحر الفهامة ذي المهنج الاعدل
شيخ ومشايخنا السيد الاجل عبدالله بن عبدالباري الاهدل كما اخبرني
بذالك شيخنا الوالد الماجد فسح الله في مدته وانا الفقير الي الله
محمد بن حسين بن محمد السبعي الانصاري الخزرجي السعدي عفي
عنه *

End :

قال سيدي و شيخ مشايخي العلامة المحقق والفهامة المدقق النور
لساري عبدالله بن عبدالباري نورالله مضجعه و ضريحه و اسكنه الله
في الجنة اعلي بحبوحة بمنه و كرمه آمين راقم الحروف الحقير الفقير
المعترف بالذنب والتقصير الملتجي الي عفوربه العزيز الباري محمد
بن محسن الانصاري عفي الله عنه آمين *

No. 306 (d). رسالة في الحمد والثناء *

RISALATUN FI-AL-HAMDE WA-AL-THANA.

Substance, paper. Size, 8 × 6¼ inches. Pages, 4. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Hamd (Praise of God).

Author : Abdulla bin Abdull Bari.

Extent : Complete.

This is another treatise by Abdullah bin Abdul Bari, in which the thor has discussed grammatically and syntaxly about the word (الحمد) and given the wide meaning of it.

The name of the scribe is Mohammed bin Husain. Date of transcription is not mentioned.

No. 306 (e) استفتا مع جواب *

ISTIFTA M'A JAWAB.

Substance, paper. Size, 8 × 6¼ inches. Pages, 10. Lines on a page, 21. Language, Arabic. Mode of writing, fair. Condition, good. Appearance, not old.

Subject : Jurisprudence.

Author : Abdulla bin Abdul Bari.

Extent : Complete.

Another treatise by Abdullah bin Abdul Bari. In this work the author has solved some religious questions in the light of the Quran and Hadith (حديث) and given the answer for each question according to Islamic law.

Beginning :

بسم الله الرحمن الرحيم و به نستعين و سئل ايضا بل الله ثراه وجعل
الجنة مسكنه و مثواه عن هذه الحادثة التي حدثت بجهة حراز وهي
خلط البن بحصا صغار يشبه البن و ربما صبغوه بصبغ يشبه لون البن
و يجلبونه بالسوق و يسعونه فيكون قد غش المسلمين وخدعهم فحق عليه
و عيد حديث غشنا فليس منا الخ *

End :

و هذه عجالة و وصابه فهمها لاخطا ولا اصابه والحمد لله رب العالمين
انتهي جواب السيد العلامة عبدالله بن عبدالباري الامعم ... رحمه الله
تعالى و بل ثراه بسحائب الرحمة والرضوان آمين *

No. 306 (f) * نقطة الخال في بيان اقسام الحال

NUQTATUL KHAL FI BAYANI AQSAMI-AL-HAL.

Substance, paper. Size, 8 × 6¼ inches. Pages, 5. Lines on a page, 21. Mode of writing, good. Arabic Naskh. Condition, good. Appearance, not too old.

Subject : Rhetoric.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

The author has discussed in this short note the various kinds of الحال* grammatically giving the quotations of Quranic verses here and there.

Scribe, Md. bin Husain. Not dated.

Beginning :

لشيخ مشايخنا العالم العلامة والبحر الفهامة فخر الاسلام خاتمة المحققين الاعلام السيد عبدالله بن عبدالباري الاهدل رحمة الله تعالى قال رضي الله عنه و نفعنا به بسم الله الرحمن الرحيم الحمد لله و كفي وسلام علي عباد الذين اصطفي هذه الفاظ يسيرة وضعتها بعد تقديم الخيرة في بيان اقسام الحال الخ *

End :

و من ثم خاصته انتهي وارجوالله ان تكون الفائدة قد حصلت بهذه الرسالة والعقدة قد انحلت برسم هذه الامالة و من راي شعثالمة مغتذما المذنب وما يزا بالصواب والله اعلم و صلي الله علي سيدنا محمد واله و صحبه وسلم بقلم العبد الحقير الفقير الجاني ابي خليل محمد بن حسين الانصاري الخزرجي السعدي اليماني عفي عنه *

No. 306 (g) * حل الارتاج شرح متحيرة المنهاج

HAL-AL-IRTAJ.

Substance, paper. Size, 8 × 6¼ inches. Pages, 16. Lines on a page, 18. Mode of writing, Nasta'liq. Condition, good. Appearance, not too old.

Subject : Menstruation.

Author : Mohammed bin Muhsin-al-Ansari.

Extent : Complete.

This is a small treatise compiled by Mohammed bin Muhsin-al-Ansari. In this the author has elaborately discussed about menstruation and its period.

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين و صلي الله علي سيدنا محمد و اله و صحبه اجمعين ر التابعين لهم باحسان الي يوم الدين و بعد فيقول اقل الخليقة محمد بن محسن السبعي الانصاري الخزرجي لازال لطف الله عليه سار هذا توضيح نافع انشاء الله تعالے في احكام المتحدرة والنفساء الخ *

End :

و باالله التوفيق و بيده ازمة التحقيق و هو حسبنا و نعم الوكيل ولا حول ولا قوة الا باالله العلے العظيم و احسن دعوانا ان الحمد لله رب العالمين و صلي الله علي سيدنا محمد واله و صحبه وسلم و كان بفراغ نقلها غشاء ليلة السبت خامس عشررجب سنه ١٣١٢ هجري *

Date of transcription is 15th Rajab 1312 A.H. Scribe Abu Khaleel Mohammed bin Husan al Ansari al Khazraji.

ابو خليل محمد بن حسن انصاری الخزرجی *

No. 306 (h) رسالة في الاقتداء *

RISALATUN FI-AL-IQTIDA.

Substance, paper. Size, 8 × 6¼ inches. Pages, 4. Lines on a page, 21. Mode of writing, good. Condition, good. Appearance, not too old.

Subject, Islamic Law.

Extent, Complete.

Autnor, Yahya bin Mohammed Mukarram. يحيى بن محمد مكرم *

It is a short treatise written by Yahya bin Mobammed bin Mukarrm. In this thc auther has dicussed about the word (الاقتداء *) and some other religious problems which were placed before him for solution and each question was solved by him satisfactareily

Beginning :

سوال ماقولكم رضى الله عنكم في قول الاصحاب بعدم صحبت القدوة بالمقتدي حال الاقتداء وقد ثبت انه صلي الله عليه وسلم اقتدي بابي بكر رضي الله عنه في مدة صلوته با الناس الخ *

End :

نقلت الجواب من خط سيدي الشيخ العلامة مفتي الاسلام الفقيه يحيي بن محمد مكرم رحمة الله تعالے و نفعنا ...... في الدارين بجاه سيد الثقلين كاتبه لنفسه الحقير محمد بن حسين عفے عنه *

No. 306 (i) * متن وسيلة الطلب

MATNU WASILAT-AL-TALAB.

Substance, paper. Size, 8 × 6 inches. Pages, 5. Lines on a page 25. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Jurisprudence.
Author : Not known.
Extent : Incomplete.

Briefly discusses about (اصول *) fundamentals and the five (ارکان *) pillers of Islam.

Date of transcription and the scribe not known.

Beginning :

الحمد لله وحده والصلوة والسلام علي من لا نبي بعده اما بعد
فهذا مختصر في الفقه مما لايسع المكلف جهل من الاحكام سميته
وسيلة الطلب والله الموفق *

End :

فصل و من اراد الاحرام اغتسل او تو ضاء لبس ازارا و رداء وصلي
ركعتين و قال اللهم اني اريد الحج فيسره لي و تقبله مني ثم يهي دبر
صلاته ناوما الحج و يتقي الرفث والفسوق والجدال و قتل الصيد والتطيب
وستر الراس والوجه و حلق الشعر و قص الظفر و لبس المخيط والخفين
والمصبوغ بماله طيب و اكثر التلبية رافعا *

No. 306 (j) * مجموعة چهل احاديث

MAJMU'AH-E-CHEHAL AHADITH.

Substance, paper. Size, 8 × 6 inches. Pages, 16. Lines on a page, 22. Mode of writing, fair. Condition, good. Apperance, not too old.

Subject : Tradition.
Author : Zainul 'abidin bin Muhsin. * زين العابدين بن محسن
Extent : Complete.

A collection of (چهل احاديث *) forty traditions with marginal notes here and there.

Date of transcription and the name of the scribe is not mentioned.

Beginning :

الحديث الاول عن الحبر بن عباس رضي الله تعالي عنهما ان
رسول الله صلي الله عليه و آله وسلم قال احب الاعمال الي الله تعالي
بعد الفرائض ادخال السرور علي المسلم رواه الطبراني الخ *

End :

قال العراقي ذكره صاحب الفردوس من حديث علي رضي الله
عنه و لم يسنده ولده في سنده انتهي اردت نقله من الاحياء مع
التخريج و فيها احاديث من هذالباب و قد تقدمت للمولف فذا
تركتها انتهي زين العابدين محسن عفي الله عنه والله اعلم *

No. 307 التعقبات علي الموضوعات *

AL-TA-'QQUBAT 'ALAL MAUDHU'AT.

Substance, paper, Size, 7½ × 5 inches. Pages, 116. Line on a page, 21. Mode of writing, fair. Condition, good. Apperance, not too old.

Subject : Tradition.

Author : Imam Hafiz Jalaluddin Suyuty. * امام حافظ جلال الدين سيوطي

Extent : Complete.

This book has been critically written by Imam Hafiz Jalaluddin Suyuti on the work الموضوعات collected by Imam Abul farj bin Jauzi. In this work the author has elaborately discussed about the narrators of tradition and its kinds.

Dated 1267 A.H. Scribe, Mohammed bin Husain. (* محمد بن حسين

Beginning :

الحمد لله والصلوة والسلام علي رسول الله و بعد فان كتاب
الموضوعات جمع الامام ابو الفرج بن الجوزي قد نبه الحفاظ قديما
حديثا علي ان فيه شاهدا كثير و احاديث ليست بموضوعة الخ *

End :

و لله الحمد علي كل حال و نعمة و حسبنا الله نعم الوكيل و لا حول
ولا قوة الا بالله العلي العظيم و صلي الله علي رسوله و نبيه النبي الكريم
و الحمد لله رب العالمين تمت التعقبات في عصر يوم الاحد زبراً في
شهر شوال سنة الف و مائتين وستة و سبعين من الهجرة النبوية علي
يد الحقير الله محمد بن حسين *

No. 307 a * الصاق عوار الهوس

AL-SAQU 'AWARUL HAWAS.

Substance, paper. Size, 7½ × 5¼ inches. Pages, 14. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

Author : Zainul Abindin (زین العابدین *).

Extent : Complete.

This is a short treatise compiled by one Zainul Abidin. In this work the author discusses about some traditions which create some doubts that they were not uttered by the prophet himself. Such as the famous and wellknown Hadith. للسائل حق و ان جاء على فرس * The begger has right and due (in wealth) even if he comes on horse back. In the same way there are some more traditions also mentioned which create doubt about their narrators. These points are elaborately discussed in this work.

Date of transcription and the name of the scribe not mentioned.

Beginning :

الحمد لله كفي ، سلام علي عباده الذين اصطفي و رضي الله عن
الصاحبة والتابعين والعلماء الراسخين والحفاظ المحدثين و الفقهاء الحنفاء
و من حذى حذوهم من ارباب الصدق *

End :

و اما ابن الجوزي فلم يعرف هذا الشان و قد ذكر الذهبي في ترجمته
في التذكرة حطائه في مصنفاته الي آخر ما قال و قدحان ان يكبح
جواد القلم و ينهي الكلام بهذا الدعاء و يختم ربنا لا تزغ قلوبنا بعد
اذ هديتنا و هب لنا من لدنك رحمته انك انت الوهاب *

No. 307 (b) القول المسموع في الفرق بين الكوع و لكرسوع *

ALQAWL-AL-MASMŪ'FIL FARQEI BAINAL KŪ' WAL KURSU'

Substance, paper. Size, 7½ × 5½ inches. Pages, 2. Lines on a page, 21. Mode of writing, fair. Appearance, not too old.

Subject : Philology.

Author : Syed Mohamed Murthuza Zubaidi.

Extent : Complete.

A short treatise by Syed Mohamed Murthuza Zubaidi, the commentator of the famous Arabic dictionary Alqamus-al-Muheet. He was asked by a scholar to explain the difference between (الكوع *) and (الكرسوع *) regarding. these two words the author has elaborately discussed in this work and given various quotations from authoritative dictionaries and the other books of famous scholars.

Scribe, Mohammed Murthudha Husain. Dated 1190 A.H.

سيد محمد مرتضي زبيدي *

Beginning :

بسم الله الرحمن الرحيم و به نستعين الحمد لله الفاتح لمن شاء
من عباده ابواب المعارف المانح بدرراللطائف و غرر الظرائف في
اصداف العوارف والصلوة السلام علي سيدنا محمد الذي جلا بنوره
ظلم الكثائف وعلي آله و اصحابه اسود النذايف و مدور الطوايف *

End :

و من اراد الزيادة فعليه شرحي علي القاموس المسمي بتاج
العروس و كتبه الفقير محمد مرتضي الحسيني غفرله في ربيع الاول سنة
تسعين و ماة و الف حامدا الله عزوجل و مصليا و مسلما و مستغفر ه

No. 307 (e) * عقود الجمان في بيان شعب الايمان *

'UQŪDUL JIMAN FI BAYANI SHA'B-AL-IMAN.

Substance, paper. Size, 7½ × 5½ inches. Pages, 2. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old

Subject : Theology.

Author : Muhamed Murthudha Husaini. * محمد مرتضى حسينى

Extent : Complete.

A short and very useful treatise about faith (* ايمان) and its branches. The author of this work was asked by a saint to collect them in a place and it was done by him. There are different opinions learned doctors of law and religion about the branches of (* ايمان) and they are divided by the author in to three (* اصول) and each (* اصول) is subdivided in to two. * قسم

Scribe, the author himself. Dated, 1179 A.H.

Beginning :

بسم الله الرحمن الرحيم الحمد لله ولي الفضل والاحسان المان علينا
بنعمة الايمان والصلوة والسلام الاتمان الاكملان علي سيدنا و مولانا محمد
سيد ولدعدنان و علي آله اولي العرفان و اصحابه و احبابه الخلان و علي ورثة
اسراره من الاخوان و علي التابعين لهم باحسان *

End :

فرغ منها مولفها الفقير محمد مرتضي الحسيني غفرالله ذنوبه
و ستر عيوبه في سادس محرم سنة تسع و ثمانين و مائة . الف بالمؤيدية
من مصر حامدا الله و مصليا و مسلما و مستغفرا و الحمد لله الذي

بنعمته تتم الصالحات و صلي الله علي سيدنا محمد و آله و صحبه و سلم تسليما كثيرا دائما ابدا الي يوم الدين *

No. 307 (d) الاحاديث المتواترة *

AL-AHADITH-AL-MUTAWATIRAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 4 Lines on a page 21. Mode of writing, fair. Condition, good. Apperance, old.

Subject : Tradition.
Author : Not known.
Extent : Complete.

A collection of Hadith on various subjects, composed most probably by Mohamed Murthudha Husain.

Name of the scribe and date of transcription not known.

Beginning :

حديث حنين الجذع لرسول الله سيدنا محمد صلي الله تعالي عليه و علي آله و صحبه و بارك و سلم رواه من الصحابة عشرة رضي الله تعالي عنهم و اخرجه الشيخان والدارمي والترمذي والبيهقي رحمهم الله تعالي و هكذا *

End :

و اتمه مالحديث الحادي والسبعين من كذب علي متعمدا فليتبو مقعده من النار وعد من رواته مائته من الصحابة رضي الله عنهم اجمعين و صلي الله علي سيدنا محمد و آله و صحبه وسلم *

No. 307 (e) بلغة الغريب في مصطلح آثار الحبيب *

BALAGHATUL GHARIB FI MUSTALIHI ATHARIL HABEEB.

Substance, paper. Size, 7½ × 5½ inches. Pages, 9. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.
Author : Syed Muhammed Murthudha Zubaidi.
Extent : Complete.

A short treatise composed by Syed Muhammed Murthudha Zubaidi about the technicalities of traditions such as مشهور – حسن – متواتر – احاد غريب * In the same way some more idioms have been collected and discussed by the author in this work.

Dated, 1163 A.H. Scribe Muhammed bin Husain bin Muhsin-al-Ansari.

محمد بن حسين بن محسن الانصاري *

Beginning :

بسم الله الرحمن الرحيم الحمد لله علي نعم تسلسل اتصا لها في كل حين و تواترت ترادف افاضتها علي كل احاد بلا حصر و تعيين والصلوة و السلام علي سيدنا و مولانا خاتم النبين وسيدالمرسلين وقائد الغرالمحجلين و علي آله الاكرمين و صحابته المبجلين و علي التابعين لهم باحسان الي يوم الدين *

End :

الفه المولف في شهر رجب سنه ۱۱۶۳ الهجريته تمت علي يد العبد الضعيف عبده و من عبده بن امته محمد بن حسين بن محسن الانصاري غفرالله لهما امين صلي الله علي سيدنا محمد و آله و صحبه و سلم تسليما كثيرا والحمد لله رب العالمين اولا و آخرا *

تبصرة اولي البصائر والالباب في الكلام علي حديث الدنيا جيفته و طلابها كلاب*

No. 307 f)

TABSIRATU ŪLIL BASAIR-E-WAL ALBAB.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 16. Lines on a page 21. Mode of writing, good. Condition, good. Appearance, not too old.

Subject : Theology.

Author : Zainul Aabidin. * زين العابدين

Extent : Complete.

A very useful work about theology by Zainul 'abideen. In this treatise the author has collected various traditions and verses of the Holi Quran to illustrate that the world is profane and ugly. The author states that simple worldly affairs are of very little use and one should be above all the petty things bearing in mind that he is born for noble actions. Dated, 1163 A.D. Scribe Muhammed bin Husain bin Muhsin-al-Ansari. * محمد بن حسين بن محسن الانصاري *

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام الاتمان الاكملان علي رسوله الامين و علي آله الطيبين الطاهرين تبص لقرآن المبين رضي الله عن الصحابته اجمعين *

End :

فان هذه الاحاديث ومايشا كلها راجعته الي اعتبار مذموم غير مرضي كما عرفته و حديث نعمت الدنيا لمن تزود منها الاخرة متي يرضي

ربه و حديث لا تسبوا الدنيا فنعمت المطية هي الخ لانها و ماضاها
باعتبار خصا لها المحمودة المرضية كما علمته ايضا وآلي هذا انتهي
ماجري به القلم والله سبحانه و تعالے اعلم و احكم وصلي الله علي سيدنا
محمد و آله و صحبه وسلم تسليما كثيرا الي يوم الدين *

No. 307 (g) * تحرير المقال فى دفع الاحتمال

TAHRIR-AL-MAQAL FI DAF'IL IHTIMAL.

Substance, paper. Size, 7½ × 5½ inches. Pages, 5. Lines 23 on a page. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

Author : Zainul 'Abideen bin Miuhsin-Al-Ansari.

زين العابدين بن محسن الانصارى *

Extent : Complete.

A small treatise composed by Zainul 'Abideen about traditions. The author says that he saw a book entitled زوال المنى فى تقصير الصلوة بمنى * written by one of the narrators of Hadith (حديث *) regarding the prayer in Mina (منى *) There is prolonged discussions between learned men of Hadith as to whether the prayer should be performed in (منى *) or not. In this proposition the author has elaborately discussed and given the opinions of various narrators of Hadith.

Not dated. Scribe, probably the author would have written this.

Beginning :

بسم الله الرحمن الرحيم يا مالك يوم الدين اياك نعبد واياك نستعين
و نصلي و نسلم علي نبيك و رسولك محمد الامين و علي آله البررة
الميامين , اصحابه الراشدين و من تبعهم باحسان الي يوم الدين الخ *

End :

والحمد لله الذي بنعمته تتم الصالحات ولا حول ولا قوة الا بالله
العلي العظيم و صلي الله علي سيدنا محمد و اله و صحبه والتابعين لهم
باحسان الي يوم الدين آمين آمين آمين *

No. 307 (h) * زهر الربي فى تحقيق بعض مسائل الربوا

ZAHARUR RIBA FI TAHQIQI BA'DHI MASAIL-AL-RIBA.

Substance, paper. Size, 7½ × 5½ inches. Pages, 15. Lines on a page, 23. Mode of writing, fair. Codnition, good. Appearance, not too old.

Subject : Theology.

Author : Zainul ' Abindin. (* زين العابدين)

Extent : Complete.

A very good treatise written about "Interest" (* سد) There is a a question among the learned men, whether the money can be lent and barrowed on interest. Some people say that both the ways are admissible when it necessitates to do so. But the author has elaborately discussed this matter and quoted various verses of the holy Quran and traditions to prove that neither money can be lent nor barrowed on in interest both the ways are improper.

Dated 1296 A.H. Scribe Abul Khair Ahmed bin Othmarin
ابو الخير احمد بن عثمان

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين والصلوة والسلام علي نبينا محمد الامين
القائل من يرد الله به خيرا يفقهه في الدين وعلي آله الطيبين الطاهرين
واصحابه اجمعين *

End :

فكان نقله من نقله علي يد اقل العباد الملتجي الي غفور ربه
العلي ابو الخير احمد بن عثمان بن علي غفر الله ذنوبه وستر عيوبه
الخفي والجلي لعله ثاني من ذالقعدة الحرام ليلة الاحد عام الف
ومائتين وستة وتسعين . كان المنقول عنه بخط الاخي محمد بن محسن
الانصاري ابن اخي المولف *

No. 307 (i) * التفكيك

AT-TAFKEEK.

Substance, paper. Size, 7½ × 5½ inches. Pages, 6. Lines on a page, 19. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject, Theology.

Author, Zainul Abidin. * زين العابدين

Extent : Complete.

The same matter as described under No. 307 (g), only the name is different. Not dated. Name of the scribe is not mentioned. In the end a name Mohammed Yehya is visible, probably this book has been compared by him with the original.

Beginning :

بسم اللہ الرحمٰن الرحیم الحمد للہ و کفي و سلام علي عبادہ الذین اصطفي و بعد فیقول العبد الفقیر اسیر التقصیر الوالي المستکین زین العابدین الي قدر طلعت علي الرسالۃ المسماۃ بنیل المني في تقصیر الصلوۃ بمني التي رقشها الحبر اللوذعي و حبرها البحر الالمعي مولانا ذو المکارم ابو علي محمد بن هاشم فالفیتها درۃ فریدۃ في بابها الخ *

End :

فعلیک باختیار ما هو الحق المقبول لدي الاعلام و خلص نفسک من و صمۃ الملام و انقذها من حیرۃ الاوهام و استضي بمصباح هذا الظلام و علیک مني السلام *

مقابلہ شد *

محمد یحي عفي عنہ *

No 107 (j) نیل المني في تقصیر الصلوۃ بمني *

NAIL-AL-MUNA FI TAQSEER-AL-SALATIBIMINA.

Substance, paper. Size, 7½ × 5½ inches. Pages, 6. Lines on a page 23. Mode of writing, fair. Condition, good. Appearance, not old.

Subject : Theology.

Author : Abu Ali Muhamed bin Hashim. ابو علی محمد بن هاشم *

Extent : Complete.

A short treatise by Abu ali Muhammed bin Hashim regarding the diminution of prayer in "Mina" منی * "Muzdalifah" مزدلفہ and "Arafat" عرفات for the people of the holy city Macca during the pilgrimage. The same matter has been described above.

Date of transcription and the scribe not known.

Beginning :

بسم اللہ الرحمٰن الرحیم الحمد للہ تعالے احمدہ حمداً کثیرا والصلوۃ والسلام علي من ارسلہ بالحق بشیرا و نذیرا و علي آلہ المطهرین تطهیراً و اصحابہ المبشرین تبشیرا اما بعد فیقول العبد العاشم ابو علي محمد بن هاشم کان اللہ لہ و اصلح عملہ انہ قد تمني مني بعض الاحبۃ الصادق المحبۃ عن قصر الصلوۃ لاهل مکۃ في الحج بمني و مزدلفہ و عرفات الخ *

End :

و في سنده علي بن زيد بن جذعا و مع ان اصل البحث مبني علي تسليم ان المسافة بين مكة و منى لاقصر فيها و هي من محال الخلاف نقله الزرقاني عن الحافظ و قال الزرقاني و زعم ترك البيان اكتفاء بما بينه بمكة و ممنوع و سنده ان الاصل عدم الاكتفاء في الاحكام لاسيما مع اختلاف المحل انتهي فعلي من يري الاتمام ان ياتي ببيان صحيح من قوله عليه السلام فهذا آخر الكلام و الحمد لله علي البدء والختام محمد تم الخ *

No. 307 (k) مدالظلال في تحقيق حكم الهلال *

MADDUZILAL FI TAHQIQI HUKMIL HILAL.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 12. Lines on a page 18. Mode of writing, good. Condition, first page is slightly damaged. Appearance not old.

Subject : Judicial.

Author : Zainul Abidin * زين العابدين

Extent : Complete.

A short treatise about the appearance of the new moon in the last month of Ramzan. There is a long discussion between learned people about the confirmation of the appearance of new moon in a cloudy weather.

To illustrate this there are many hadiths or traditions have been quoted in support of the principles.

Name of the scribe and date of transcription not known.

Beginning :

الحمد لله كفي و سلام علي عباده الذين اصطفي و رضي الله عن الائمة الحنفاء والمحققين من المحدثين والفقهاء اما بعد اين رساله ايست در جواب سوال متعلق بحكم رويت الهلال موسوم بمد الظلال في تحقيق حكم الهلال باعث گرديد مرا بر تحرير آن مشفقي مكرمي معظمي محترمي مولوي اعظم حسين زاده الله زين و صانه *

End :

اور ظاهر ہے كہ مانحن فيه ميں ارباب شروح و حواشي نے روايت حسن بن زياد كو تقويت اسكو قابل عمل اور اس زمانے ميں فتوے

کے واسطے متعین قرار دیا پس یہ بھي از قبیل تصحیح صریح کے
ہوا اور وہ تصحیح التزامي ارباب متون پر مفید ہے *
کما عرفت واللہ اعلم و علمہ اتم و احکم *

No. 307 (1) الشذور المتسقہ في حکم الاصطیاد با لبندقہ *

AL-SHUZOORUL MUTTASIQAH FI HUKMI LISTIYĀDI BIL BUNDUQAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 8. Lines on a page, 10. Mode of writing, fair. Condition, good. Apperance, old.

Subject : Judicial.

Author : Zainul Abidin. (زین العابدین *)

Extent : Complete.

A short treatise regarding the hunting of wild animals and birds with iron gun.

There is a question whether if the bullet is discharged against animal or bird saying the word بسم اللہ * and some of them fell down and died. They will become حلال In this matter the author has elaborately discussed and quoted various tradition and different principles of jurisprudence.

Name of the scribe and date of transcription not known.

Beginning :

بسم اللہ الرحمن الرحیم *

الحمد للہ و کفي و سلام علی عبادہ الذین اصطفی اما بعد چون
دریٖنولا استفتائے دربارۂ اصطیاد جانوران بہ بندوق آہني از بزرگے
رسیدہ و سوال مذکور مشتمل و محتوي بر چند مسئلہ بودہ است و خالي
از دقت نیست لہذا بنابر توضیح جواب سایل و تبیین مراد و ایراد
دلایل از تطویل چارہ ندیدہ چنان مستحسن نمود کہ پیش از جواب
سوال سایل اول کلام ائمہ اعلام و مذہب فقہائے انام و حکم اصطیاد
بہ بندقہ حدید مفصلا مذکور کردہ شود *

End :

و در فتاوي ابراہیم شاہي و فتاوي قاضي خان آوردہ و لورمي الي
صید و سمي ناصاب غیرہ حل لان التسمیتہ ھذا علي الآلتہ رہي ام

تبدل اهـ و هذا ما اوردناه في الجواب والله اعلم بالصواب و اليه المرجع و المآب *

تمت المقابله

بحضره المولف *

No. 307 (m) * كشف الالتباس عن اثر ابن عباس

KASHFUL ILTIBAS 'AN ATHARI IBNE ABBAS.

Substance, paper. Size, 0½×5½ inches. Pages, 1 . Lines, on a page 13. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Zainul Abidin.

Extent : Complete.

In this treatise (in Urdu) a fatwa * فتوی is given by Abul Hasanāt Moulvi Abdul Hai Lakhanavi about the existence of Ādam, Nuh, Abraham, Jesus Christ and a last prophet, just like our Ādam, Nuh, Abraham, Jesus Christ and a * خاتم النبيين in every part of the earth.

To illustrate this an Athar * اثر from Ibn-e-Abbas has been quoted which reads thus :—

قال ابن عباس في كل ارض آدم كادمكم و نوح كنوحكم و ابراهيم و عيسي كعيسى و نبي كنبيكم *

But the author elaborately discusses his argument, condemning the treatise about the existence of various prophets in the other parts of the earth.

Dated 8th Zilhajja 1296 A.H. scribe not clear.

عبد .. بن محمد نور خان *

Beginning :

بسم الرحمن الرحيم *

يا مالك يوم الدين اياك نعبدوا و اياك نستعين و نصلي ونسلم علي نبيك محمد خاتم النبيين و امام المرسلين الذي ارسلته الي كافته الخلق والانس والجن و جعلته رحمته للعالمين ونذير الكافرين و بشير المومنين و و علي آله و اصحابه الغر الميامين الذين و فقو الحمل عام الدين ينفقون عنه تحريف الغلين و انتحال المبطلين و تاويل الجهلين *

End :

اوٗر تفسیر نیشاپوري میں بعد اثبات وجود ہفت طبقہ زمین
کے مذکور ہے والدعوة شاملۃ لجمعها انتهي هذا ماجري به القلم
و للّٰہ با لصواب اعلم حسب فرمایش حضرت مولف از اصل رسالہ
حضرت ایشاں نقل نموده شد عبد . . .... خاں بن محمد نور خاں
۸ ذوالحجہ سنہ ۱۲۹۶ ھ *

In the last some two more pages are recorded in Arabic by Zainul Abedin, the author of the above treatise.

No. 307 (n) * السوال مع الجواب فی الهلال
ASSAWĀLU MA'ALJAWĀBI FIL HILĀL.

Substance, paper. Size, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Pages, 7. Lines on a page, 15. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abideen * زین العابدین

Extent : Complete.

In this treatise (in Persian) the author replies to a fatwa * فتوی relating to the commencement of the Ramzan fast and regarding the appearance of the new moon at various different and distinct places on various dates. Such as Bhopal, Shah Jahan Abād and Delhi, etc. The author explains various reasons quoting many traditions, etc., in a most suitable manner.

In the last folio of the record there are some seals of various learned persons. But only five of them are in readable condition. The learned persons have also confirmed the correctness of the reply of fatwa given by the author.

Name of the scribe and date of transcription not known.

Beginning :

ماتقو لکم رحمکم اللّٰہ *

مثلا در بلده بهوپال ساکنین آنجا بروز سہ شنبہ سي ام شعبان
ہلال رمضان را دیدند و از روز چهارشنبہ روزه داشتند پس بحساب
ساکنین بهوپال روز پنجشنبہ سي ام رمضان و روز آدینہ عیداست
و از دہلي شاہجہاں آباد و ہوشنگ آباد بشهادت معتبره کہ براں

تم عا اعتماد توان ساخت بسائنین بهوپال خبر رسید که هلال رمضان
بروز دوشنبه بست و نهم شعبان دیده ایم و ازروز سه شنبه روزه
داشته ایم الخ*

End :

بقول راقم الجواب هداه الله الي الصواب و جنبه موجبات
العقاب كتبت هذالجواب بعد مراجعة الكتب المعتبرة والنظر
فيها با وقات مكررة و با لله التوافيق و بيده ازمة التحقيق المحيب
العبد المذنب *

الحقير المستكين زين العابدين *

No. 307 (o) * السوال في دار الحرب و دار الاسلام *

ASSAWALU FI DARIL HARBI WA DARIL ISLAM.

Substance, paper. Size, 7½ × 5½ inches. Pages, 1. Lines, 15 in a page. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abideen * زين العابدين

Extent : Complete.

In this treatise (in Urdu) also the author replies to a fatwa * فتوی relating to the Darul Harb * دارالحرب and Darul Islam * دار الاسلام such as Hyderabad and Bhopal. There is a question whether in these two states of Muslim Nawabs, qisās * قصاص the law of retaliation and * حدود penal laws will be issued. The author has critically discussed this matter and given the reply of the fatwa in a most suitable manner.

There is another fatwa attached to this, which has been written in Persian and its reply also is given very satisfactorily.

In the last folio four seals are visible by various qadhis to confirm the correctness of the fatwa.

Date of transcription and the scribe not known.

Beginning :

اہل علم سے استفسار ہے کہ ریاست حکام اہل اسلام مثل
محروسہ بھوپال و حیدرآباد وغیرہ دارالاسلام ہے یا دارالحرب اور
اجرائے قصاص و حدود ایسی ریاست میں ممکن و جایز ہے یا نہیں
بحوالہ روایات فقہیہ ارشاد ہووے فقط والحاصل ان ہولاء السفہاء قد
صلوافی کلامہم الي حدا لاستخفاف والنقص و صریح الکفر کما عامت و

انوافي كلامهم من الفاظ الاتحاد والتحغير والتصغير مايبكي عليه الس.
فانا لله و انا اليه راجعون في يوم القيام و الله اعلم و علمه اتم و احـ
المجيب العبد المنيب زين العابدين *
قاضي حال بهوپال *

No. 308. * كف الطعام

KAFFUT TA'AM.

Substance, paper. Size, 7½ × 5½ inches. Pages, 22. Lines on a page, 24. Mode of writing. fair. Condition, little injured. Appearance, old.

Subject: Jurisprudence and Islamic law.

Authorr : Ibni-i-Ziyad-al-wadhahi. * ابن زياد الوداحي

Extent: Complete.

A treatise on jurisprudence and Islamic law by Ibn-e-Ziyad-al-Wadhahi. In this work the author has elaborately discussed generally about the use of water from the well and specially of those wells which are found in the two holy cities of Macca and Madeena.

Dated 14th Sbahan 1267 A.H. Scribe Hasan Omar Rafie.
حسن عمر رافع

Beginning :

الحمد لله الذي انزل من السماء ماء ليحي به البلاد وسوي .....
الفقرا والاغنيا والملوك الشداد و اخرج به من ...... الارض زرعا
نباتا رزقا للعباد *

End :

هذا اخرا لموجود من هذه النسخة في الام والله اعلم تم كف
الطعام والحمد لله اولاً , آخرا و ظاہرا و باطنا و علي كل حال و كان الفرا
نها, الجمعة المبارك لعله رابع عشر من شهر شعبان الكريم سنه سبـ
و ستين و مائتين و الف بقلم احقر العباد و احوجهم الي ربه يوم
المعاد حسن عمر رافع عفا الله ولوالديه و لجميع المسلمين آمين

No. 308 (a). * اللوامع الاحمديه

AL-LAWAMI-AL-AHMADIYYAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 35. Lines on a page, 23. Mode of writing, Shikasta. Condition, good. Appearance, old.

Snbject: Biography.

Author, Moulana Shaik Abdul Wahab Ibn-e-Barkat-al-Shāfa

مولانا شیخ عبدالوهاب ابن برکات شافعی *

Extent : Incomplete.

A treatise relating the life history of Prophet Muhammed (peace be upon him) and his birth. The author says that he wrote first the biography of Prophet in verses than on the request of his friend Moulana Syed Omer bin Syed Ahmed bin Aqeel commented on the same, but only 35 pages of this work are available and the remaining pages are not to be found.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم — و به نعتصم مما يصم يقول اسير ذنبه
راجي عفو ربه طالب الالهام من الملك العلام اللايد با الاعتاب الحمديته
المتوسل بالابواب الا حمديه — الحمد لله الذي ابرز الحقيقته و تجلي
عليها لصفته الا حديته الخ *

End :

و كان آخرهم في خلافه عثمان رضي الله عنه و حمدت تلك الليلته
ايضا نار الفرس التي كانوا يعبدونها ولم تحمد قبل ذالك بالفي عام
بل كانت توقد و تضرم *

No. 308 (b). * مجموعه فتاوي

MAJMU'AH-E-FATAWA.

Substance, paper. Size, 7½×5½ inches. Pages, 2. Lines on a page, 10. Mode of writing, fair. Condition, worm eaten. Appearance, old.

Subject: Judicial.

Author: Muhamed bin Abdullah B'ali.

محمد بن عبدالله با علی *

Extent: Complete.

A collection of various fatawa فتاوی asked by different people and their replies given by different learned people in a most suitable manner.

At the end of each Fātwa* فتوی different names are given, so it cannot be said definitely, whether they are the names of scribes or the names of Fatwa writers.

Date of transcription not known.

Beginning :

الحمد لله رب العالمين و صلي الله علي سيدنا محمد و اله و صحبه وسلم اصلح الله ايمته الدين و اشاد بهم اركان الاسلام والمسلمين آمين و كتب ذالك مع كثرة الاشتغال و ضعف الحال و تشتت البال الفقير الي الله تعالے محمد بن عبدالله باعلي ابن العفيف علي الله عنهم امين و صلي الله علي سيدنا محمد و اله و صحبه و سلم تم ذالك و با لله التوفيق *

No. 308 (c) * مسئلة في الجمع

MAS'ALATUN FILJAM'I.

Substance, paper. Size, 7½ 5½ inches. Pages, 52. Lines, on a page, 23. Mode of writing, fair Condition, good. Appearance, old.

Subject: traditions.

Author: Imaduddin Yahya bin-al Hussain.

عماد الدين يحى بن الحسين *

Extent: complete.

In this treatise two traditions have been mentioned about the timings of daily prayers which seems to conflict with each other.

The author has critically discussed the matter and solved the question in a most suitable manner.

Date of transcription 1144 A.H. Scribe Mohamed bin Ishaq (محمد بن اسحق *)

Beginning :

بسم الله الرحمن الرحيم قال السائل و قفنا الله تعالے واياه الي خير و في كتاب الصلوة في الاوقات في الحديث الذي فيه انه جبريل عليه السلام برسول الله صلي الله عليه و اله وسلم في اوقات الصلوة ثم قال عليه السلام مابين هذين الوقتين وقت ظاهره ان التوقيت واجب ثم قال عليه السلام من بعد وافضل الاوقات اولها و ان احرب فلا باس فهل التوقيت عنده عليه السلام واجب ام غير واجب كمايروي ان جمع التقديم والتاخير رخصه لغير عذر *

End :

و هذه مسئلة الجمع بين الصلواتين والله تعالے الموفق لارب غيره والحمد لله رب العالمين انتهي من جوابات سيدي عماد الدين

يحي بن الحسين بن امير المومنين المويد با الله رب العالمين رحمته الله
تعالے كان انفراغ من ز .... صح الاحد لعله ٢٠ شهر شوال سنه ١١٤٤ع

...... مه الولي العظيم والسيد الجليل الكريم محمد بن اسحق
بن امير المومنين ...... رب العالمين رضوان عليهم اجمعين وصلي الله
علي سيدنا محمد و اله *

No. 308 (d) * كتاب العصمته عن الضلال

KITABUL 'ISMATI 'ANIDHALAL.

Substance, paper. Size, 7½ 5½ inches. Pages, 30. Lines on a page, 23. Mode of writing fair, Condition, good. Appearance, old.

Subject: Rhetoric (Kalam).

Author: not decipherable.

Extent: Complete.

This is a commentary on a text-book written in red ink about Ilmi-Kalam (* علم كلام) The text begins with this chapter (* باب التواحيد) Some marginal notes also are given here and there. In the end a name is written in shikista letters, which is not clear, only half name is readab.e. It cannot be said definitely whether it is a name of the scribe or commentator.

Dated 1144 A.H. Scribe not known.

Beginning :

حامدا من ادهشت عقول النظار ايات جماله واجهشت عيون
لسطار اذ صدها عن درك هويته الحجاب حاله ' واصلي واسلم علي
المخصوص با نفس المواهب محمد و آله ' و بعد فهذه حل من اصول
الخلاف في العقائد اليها اكثر التفاصيل عائد حررها بريه من التقيد
العصبيته الخ *

End :

هذا ما اردنا جمعه من اصول العقائد و امافروعها تفاصيلها فمستوفاه
في البسايط التي الفها ائمته علماء الكلام و في ما ذكرناه و فاءه بالمهم
و تمام والحمد لله ولي الحمد والا نعام ولاجول ولاقوة الا باالله العلي العظيم
و صلي الله علي سيدنا محمد و اله الطيبين وسلم تسليما كثيرا مباركا
فيه آمين *

No. 308. (e) اتحاف النديم للمحب شيخ عبدالكريم *

ITHAF-AL-NADEEM LIL MUHIBBI SHAIKH ABDEL KAREEM.

Substance, paper. Size, 7½ × 5½ inches. Pages, 12. Lines, on a page 27. Mode of writing, fair, Condition, a little injured.

Subject, Sufism.

Author : not known.

Eextent : Complete.

A most instructive sufistice work styled

اتحاف النديم للمحب شيخ عبد الكريم *

In this treatise the author has discussed about various propositions of Sufism quoting verses from the holy Quran and traditions (حديث *) here and there. The names of several famous shaiks and religious persons and their opinions in each (مسئلة *) have been mentioned. In the end the name يحيى بن محمد جلال الدين السيوطى * is mentioned—not dated.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله و نشكر
ان وفقنا لشكره الموجب للمزيد و ان ارشدنا لنهج اهل التقي والهدي
و اخرجنا من ظلمات الشك والردا و صلي الله وسلم تابع اهل الشرك
والبدع و جميع العدا محمد الذي من انا الاقامة والندا و علي اله و
صحبه و تابع نهجه ما صبح بداوصوت ... ي لعين *

End :

فاذا اردت معرفة ذالك فا نظرالي بيت الدايره فتجد فوق
المقدم مرقوم هكذا ١٠ بالا سود و تحته مرقوم هكذا ١١ بالا حمر
و في بيت منزلة الشرطين فوقه مرقوم هكذا ٢ بالا سود و تحته مرقوم
وهكذا ٣ بالاحمر يعني آخر برج الحوت عشر درجة في المقدم
اول الحمل احدي عشر درج في المقدم و آخر الخمر درجتين
في الشرطين و اول الثور ثلث، في الشرطين و هكذا الي تمام المنازل
المرقومات في الدايرة لكل برج منزلتين و ثلث علي التقريب والله
اعلم *

No. 308 (f). فتح رب اللطيف شرح مقدمة التصريف *

FATHU RABBIL LATEEF SHARHU MUQADDA-MAT-AL-TASRIF.

Substance, paper. Size, 7½ × 5½ inches. Pages, 18. Lines on a page, 26 M... of writing, fair, Condition, good. Appearance, old.

Author. Abdur Rahaman Ibn-i-Sulaiman Zubaidi.

عبدالرحمن ابن سليمان زبيدى *

Extent Complete.

A commentary on Muqaddmat-al-Tasrif with some marginal no... here and there. The commentator has collected good materials fr... various notes to make it very useful.

Date of transcription not known. Scribe, Allama Ahamed-Hijam

السيد العلام احمد هجام *

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين وصلي الله علي سيدنا محمد خاتم النبيين
..لي آله و صحبه اجمعين و بعد فاني قرات هذه المقدمة في الصرف علي
..دي امتع الله بحياته ثم قرائتها علي شيخ العلامة المحقق الفهامه
..الاسلام عبدالله بن عمر الخليل مدالله في عمره و علقت عليها
..راشي من املائهما و فوائد نقلتها من كتب عديدة الخ *

End :

و بيان تصريف ذالك و اعلالاته مذكور في كتب الصرف و ذكره
.. لا يليق بهذه النبذة والله اعلم و لكن هذا اخر ما يسرالله بتعليقه
..ي هذا المختص نفع الله به و لمولفه والحمد لله رب العالمين آمين اللهم
..ين و صلي الله علي سيدنا محمد و علي آله و صحبه وسلم *

No. 308 (g). كتاب نامعلوم الاسم *

KITAB-U-NAMALOOM-AL-ISM.

Substance, paper. Size, 7½ × 6½ inches. Pages, 47. Lines, on a page, 21. M... of writing, fair, Condition, good. Appearance, old.

Subject : Islamic law.

Author : not known.

Extent : Incomplete.

A very good treatise on Islamic law, some folios in the beginning are wanting. In this work the author has discussed about various questions and given the reply of each in good manner.

Dated 29 Jumadul Awwal 1280 A.H. Scribe, Husain bin Muhsin-al-Ansari * حسين بن محسن الانصاری

Beginning :

ولمن خط سيد العلامه سليمان بن ابي القاسم الاهدالي نفع الله به آمين عن خط البزاز يحكي ان بعض تلامذه المبرد قدم بغداد محضر علمه احمد رعي ثعلب فسالرعن معني ما اعظم الله مقال معني شي حصله عظيما الخ *

End :

والحمد لله رب العالمين و بالله التوفيق و به نستعين وكان الفراغ من نساخته هذالكتاب عصر يوم الربواع ٢٩ شهر جمادي الاول سنه ١٢٨٠ع بقلم احقرا وري خادم العلم و اهله حسين بن محسن الانصاري الخزرجي عفاالله عنهما آمين *

No. 308 المطلب الطعام السوي *

AL MATLABUTTAM-AL-SAWI.

Substance, paper. Size, 9 × 6 inches. Pages, 97. Lines, on a page, 19. Mode of writing, fair. Condition, good.

Subject : Commentary.

Author : Shaikh Mustafa-al-Bikri. (شيخ مصطفى الكبرى *)

Extent : Complete.

A collection of prayers by Imam Nawavi commentated by Shaik Mustafa Bikri.

Dated 1323 A.H. Scribe, Abul Khaleel Muhammed bin Husain-al-Ansari-Al-Khazraji-al-Sa'di-al Yamani.

ابو الخليل محمد بن حسين الانصارى الخزرجى السعدى اليمانى *

Beginning :

الحمد لله الذي سلك الواردين علي ور دالا و راد و صراط السري و انشقهم وردة الورد علي المنهل المورد الذي علي كل سعود و صعود محتوي والصلوة والسلام علي سيد الانام المورد والمورود بالجذب علي كل خلي و ملي و ضعيف و قوي و علي آله و اصحابه و اتباعه الخ *

End :

و قد فرغت من نسخ هذا لشرح المبارك قبل صلوة الجمعة تاريخ سادس عشر شهر جمادي الاخري من شهور سنة الف و ثلثمائة و ثلاثة و عشرين من هجرة سيدالمرسلين و خاتم النبيين و قائد الغر المحجلين الي جناب النعيم سيدنا محمد صلي الله عليه و علي آله و صحبه وسلم صلوة و سلاما دائمين الي يوم الدين *

ابو الخليل محمد بن حسين الانصاري الخزرجي العدي اليماني عفي الله عنه و والديه و احسن اليهما و اليه و اخر دعوانا ان الحمد لله رب العالمين *

شرح سيد محمد بن الطيب علي حزب الامام محي الدين يحي النووي *

No. 309 (a)

SHARHU SYED MUHAMMAD BIN TAIYYIB 'ALA HIZB-AL-IMAM-AL-NAWAVI.

Substance, paper. Size, 9 × 6 inches. Pages, 62. Lines, on a page, 20. Mode of writing, fair, Condition, good. Appearsnce, old.

Subject : Commentary.

Author : Syed Muhammad bin-al-Tayyib.

(سيد محمد بن الطيب بن محمد الفارسي المدني *)

Extent : complete.

A commentary on the (حزب*) of Imam Nawavi written by Syed Muhammad bin-al-Taiyyib bin Muhammad-al-farsi-al-Madani.

Dated 1323 A.H. Scribe Muhammad bin Husain-al-Ansari-al-Khazragi-al-Sa'di.

Beginning :

يا من احزا به لم تزل مؤيدة علي الاعداء منصوره و احبابه لم تزل اعلامهم بذكره منشوره في صورة أعظم بها من صورة نحمدك علي آلائك العامة التي عدت بها فلم تكن مقصوره و نشكره علي نعمائك التي مننت بها بتذليل افنانها فاصبحت مهصوره و نصلي و نسلم علي عبدك سيدنا محمد واسطة عقد الشفعاء القائل لا يراد القضاء الا الدعا *

End :

و كان الفراغ من نقله صحوة يوم السبت ثامن و عشرين شهر ربيع الاول من شهور سنة الف و ثلثمائة و ثلاثة و عشرين من هجرة

النبي الامين صلي الله عليه و علي آله و صحبه الطيبين الطاهرين و سلام علي المرسلين والحمد لله رب العالمين تمت الوريقات اليسيرة ات الفرائد الكثيرة بعون و حسن توفيقه فقط *

No. 310. رسالته في عمل المجيب *

RISALATUN FI 'AMAL-AL-MUJEEB.

Substance, paper. Size, 7½ × 5 inches. Pages, 15 Lines, on a page, 14. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Astronomy.

Author : Allamah Badruddin-al-Mardini.

شيخ العلامه بدرالدين الماردينى *

Extent : Complete.

A treatise on astronomy by Shaik-al-Allamah Badruddin-al-Mardini. The author has divided this work in to a Mukhaddamah and twenty chapters and a Khatimah (خاتمه *) each chapter deals with a separate subject. Name of the scribe and date of transcription not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين والصلوة والسلام علي رسوله محمد و آله و صحبه اجمعين و بعد فهذه رسالته في العمل بالربع المجيب مشتملة علي مقدمة و عشرين بابا الخ *

End :

و اعلم ان الشمس تنتقل الي منازل الشتاء و هي النعائم علي الترتيب المذكور في الفصول والمنازل علي ما في هذه الدائرة و اول منازل الزيادة في الزوال الزبرة و آخرها البلدة لانها نهاية المنازل و بها تقص الشمس كما ذكرنا اول و اول منازل النقصان سعد الذابح و آخرها الدبران و اول منازل الاستواء الهقعة و آخرها الجبهة انتهي والله اعلم وصلي الله علي سيدنا محمد وآله و صحبه وسلم و الحمدلله اولا و آخرا و باطنا و ظاهرا و آخر دعوانا ان الحمد لله رب العالمين *

No. 310 (a) شرح رسالته العلامه شيخ بدرالدين ماردينى *

SHARHU RISALATU SHAIK BADRUDDIN MARDINI.

Substance, paper. Size, 7½ × 5 inches. Pages, 38. Lines, on a page, 22. Mode of writing, Naskh. Condition, good Appearance, old.

Subject : Astronomy.

Author : Ahmed bin Ahmed Ibni-i-Abdul Haq-al-Sambati.

احمد بن احمد ابن عبدالحق السباطى *

Extent : complete.

This is a commentary of the same as described above by Ahamed bin Ahmed ibn-i-Abdul Haq Sambati.

Dated 15th Jumad-al-Aawwal 1301 H.A. scribe not mentioned.

Beginning :

بسم الله الرحمن الرحيم و به العون الحمد لله رب العالمين و صلي الله
علي سيدنا محمد خاتم النبين والمرسلين و علي آله الطيبين الطاهرين
و بعد فيقول العبد الفقير الي الله تعالے احمد بن احمد ابن عبدالحق
السنباطي الشافعي الخ *

End :

و اعلم ان الشمس تنتقل الي منازل الشتاوهي النعايم علي الترتيب
المذكور في الفصول والمنازل علي مافي هذه الدائرة و اول منازل الزيادة
في الزوال الزبره اخرها البلدة لانها نهاية المنازل و بها تقف الشمس
كما ذكرنا او لا و اول منازل النقصان سعد الذابح و آخرها الدبران و اول
منازل الاستواء الهقعة و آخرها الجبهة انتهي والله اعلم *

No. 310 (b). الادلة الواضحة *

AL-ADILLATUL WADHIHA.

Substance, paper. Size, 8½ × 6 inches. Pages, 99. Lines, on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Judicial.

Author : Shaikh Husain bin Muhsin-al-Ansari-al-Khazragi

(شيخ حسين بن محسن الانصارى الخزرجى السعدى اليمانى *)

Extent : complete.

A very good collection of various Fatawa (فتاوى *) and their judgements by Shaikh Husain bin Muhsin-al-Ansari. In this treatise the author has elaborately discussed about each fatwa and quoted the opinion of various learned persons.

Dated 1329 A.H. Scribe, Muhamed bin Husain.

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام
علي خاتم النبيين والمرسلين سيدنا محمد واله و صحبه الطيبين الطاهرين

و اصحابه الهداة الراشدين و من تبعهم باحسان الي يوم الدين و بعد فقد
و قع السوال من بعض الاحبة الاعلام عن ابي سعيد الحبشي الصحابي
الذي يذكره اهل الاحاديث المسلسلة في الحديث المسلسل بالمصا
فحة بانه لقي النبي صلعم و صافحه فهل كونه صحابيا صحيح ممكن او
غير صحيح ولا ممكن و ما حكم الحديث المسلسل اليه بالمصافحة بينوا
توجروا *

End :

و كان الفراغ من تحرير هذه الرسالة عصر يوم الا ربعا سادس
شهر شعبان من شهور سنة الف و ثلثمائة و تسعة و عشرين من الهجرة
النبوية علي مشرفها افضل الصلوة و ازكي التحية علي يد ولد المراف
الحقير الفقير ابي خليل محمد بن حسين ابن محسن الانصاري الخزرجي
السعدي اليماني في بلدة لكهنو من بلاد هندوستان و آخر دعوانا ان
الحمد لله رب العالمين و علي الله علي سيدنا محمد و اله و صحبه وسلم
تسليما كثيرا كثيرا وهو حسبنا و نعم الوكيل *

No. 310 (c) رسالة في المناظرة

RISALATUN FIL MUNAZARAH.

Substance, paper. Size, 7½ × 5½ inches. Pages, 18. Lines, on a page, 24. Mode of writing, fair, Condition, food. Appearance, old.

Subject : Disputation (مناظرة *)

Author, Hasan bin Ahmed bin Abdulla.

حسن بن احمد ابن عبدالله عاكش *

Extent : complete.

A short treatise about مناظرة * disputation took place in 1248 A.H. between Imam Rabbani and Allama Ahmed bin Idris-al-Maghribi and other orthodox Ulama of that time. The author wrote all the details of (مناظرة *) at the request of Abdur Rahman bin. Sulaiman. The fly leaf of this work is removed, so the name of the manuscripts cannot be found out.

Dated, 1289 A.H. name of the scribe, Husain bin Muhsin-al-saifi.

(حسين بن محسن السيفي *)

Beginning :

بسم الله الرحمن الرحيم يقول الفقير الي الله تعالي حسن بن احمد
ابن عبدالله عاكش غفرالله لهم امين - الحمد لله رب العالمين والصلوة

والسلام علي سيدنا محمد الامين و آله المطهرين و صحبه اجمعين و بعد فقد طلب مني الاخ السيد العلامة الجليل المحقق السبيل عز الاسلام الخ *

End :

والسلام عليكم و رحمة الله و بركاته و صلي الله علي سيدنا محمد و آله وصحبه سبحانك اللهم و بحمدك لااله الا انت استغفرك و اتوب اليك بلفظه و حروفه بعنايته الحقير الي رحمة ربه العزيز الكبير كثير الخطا و المساري حسين بن محسن السيفي الانصاري تاب الله عليه و رحمة والديه ... جماد الاول سنه ١٢٨٩ع *

No. 310· (d) شرح بعض الادعية الماثورة *

SHARHU BA'DHI-AL-'ADI'ATIL MASURAH.

Substance, paper. Size, 8½ × 6¼ inches. Pages, 34. Lines 20 on a page. Mode of writing, good. Condition, good. Appearance, old.

Subject : Prayers.

Author : Hafiz Ibni-e-Rajab

(حافظ ابن رجب على تلميذ شيخ الاسلام ابن القيم) *

Extent : complete.

A collection of prayers by Hafiz Ibni-e-Rajab Ali. In this treatise the author has collected the prayers which were stated by Prophet Muhammad (Peace be upon him).

Dated 1307 A.H. Scribe, Muhammed bin Husain-al-Ansari-al-Yamani.

(محمد بن حسين الانصاري اليماني)

Beginning :

بسم الله الرحمن الرحيم *

اخرج الامام احمد والحاكم من حديث زيد بن ثابت ان النبي صلي الله عليه وسلم علمه دعاء و امره ان يتعاهد به اهله كل يوم قال قل حين تصبح لبيك اللهم لبيك و سعديك والخير في يديك و منك واليك الخ *

End :

والحمد لله وحده و صلي الله علي سيدنا محمد و آله و صحبه وسلم تسليما كثيرا و آخر دعوانا ان الحمد لله رب العالمين قال العبد الفقير الجاني ابو خليل محمد بن حسين الانصاري اليماني وكان انفراغ من نقل شرح هذه الادعية الماثورة بعد الاشراق قريب ضحي يوم الاحد

ثالث عشرة جمادي الاولى من شهور سنة الف و ثلثماة و سبعة والحمد لله الذي بنعمته تتم الصالحات و صلي الله علي سيدنا محمد و آله و صحبه الهداة والتابعين اللهم با جسان آمين *

No. 310 (e) رسالة في فضيلة العلم

RISALATUN FI FAZEELATIL ILM.

Substance, paper. Size, 8½ × 6½ iches. Pages, 11. Lines, on a page, 20. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Religious.

Author : not known.

Extent : incomplete.

A treatise on the superiority of education. In this work the author has collected verses from the Quran and traditions uttered by the Prophet Muhammed (Peace be upon him) regarding the superiority of education and the dignity of a student who starts from his house to seek knowledge about Hadith * ,حديث) and the holy (* قرآن) Quran.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله نحمده و نستعينه و نشهده به من يهده الله فلا مضل له و من يضلله فلا هادي له واشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمدا عبده و رسوله الخ *

End :

و اما مايا خذه منهم فهو محرم عليه اكله لانهم لم سمحوا له به الا ظنامنهم انه يعرف شيئا فهواخذ له بالغش والبهتان والجور والعدوان والله سبحانه و تعالى اعلم و علمه اتم واحكم وهو ولي التوفيق و بيده از منة التحقيق *

No. 311. * شرح حكمة العين

SHARHU HIKMATIL AIN.

Subject : Commentary.

Author : Muhamed bin Mubarak Shah-al-Bukhari.

(محمد بن مبارك شاه البخاري *

Extent : Incomplete.

This is a commentary on the book Hikmatul Ain of Abubakar bin Omar-al-Katibi-al-Qazwine, by Muhamed bin Mubarak Shah Bukhari. In the preface of the original text the author Katibi says that some of his friends requested him to write a book on theology and natural philosophy. He agreed and wrote this book. This work has been divided into two chapters (1) Theology * (في علم الالهي) (2) Natural Philosophy * (في علم الطبعي) Each chapter has been subdivided into several chapters, each dealing with a separate subject which has been elaborately discussed by the commentator.

Dated. 1344 A. H. Name of the scribe, Abdul Hafeez.

Beginning :

بسم الله الرحمن الرحيم *

اما بعد حمد الله فاطر ذات العقول الذريدة ومظهر خفيات الاسرار الربوبية المبدع بنوره المشرق محركات الاجرام العلوية المخترع بعلمه الكامل مكنات الاجرام السفلية المهدي ذوات المراد بينابيع الصور الذعيدة المنير لقوابل العلوم بمصابيح الفكر والروية والصلوة على المصطفين الكاملين بالنفوس القدسية خصوصاً علي محمد المبعوث الي الاسود والاحمر من البرية وعلى آله التابعين للايات والبينات الجلية الخ *

End :

مهما العدم والملكة الشهرز ان من العدم المشهور من هو ارتفاع المعنى امو جود ...... كالقدرة علي الابصار ...... شمارعي المادة المهتم بقبله في الوقت الذين من ...... ذالك وان لم يكن *

رسالة فتوي *

RISALAH-E-FATWA.

Substance, paper. Size, 7 × 5½ inches. Pages, 100. Lines, on a page, 15. Mode of writing, Shikista, Condition, good. Appearance, old.

Subject : Fatawa.

Author : not known.

Extent : Complete.

A short treatise about a fatwa and its reply is given very satisfactorily by a Qadhi or learned person whose name has not been menitoned here.

Date of transcription and the name of the scribe not mentioned.

Beginning :

بسم اللّٰه الرحمٰن الرحيم *

کیا فرماتے ہیں علماے کرام و فقہاے عظام دریں صورت کہ زید ایک خانقاہ کا سجادہ نشیں تھا ـ وہ دو پسر اوٗر ایک دختر اوٗر زوجہ چھوڑ مرا ترکہ زید مذکور کا قدرے املاک آبائي اوٗر کچھہ اوقاف ہے خانقاہ پر حاکم کے طرف سے اوٗر خادموں مریدوں رعایا کي الخ *

End :

قولهم شرحا الواقف كنص الشارع اي في المفهوم و الدلالة و وجوب العمل انتهي در المختار و اللّٰه اعلم بالصواب *

No 312 عيون الموارد *

UYUNUL MAWARID.

Substance, paper. Size, 10½ × 6½ inches. Pages, 8. Lines, on a page 15. Mode of writing, Nastaliq, Condition, good. Appearance, old.

Subject : Traditions.

Author : Imam Hafiz Muhamed bin Tayyib-al-Maghribi
امام حافظ محمد بن طيب المغربى *

Extent : Complete.

A collection of احاديث مسلسلہ * by Imam Hafiz Muhamed Taiyyib regarding the tradition called Ahadith-e-Musalsalah احاديث المسلسلہ * In the preface a short description is given about مسلسل * There are 152 مسلسل * in this treatise which have been mentioned one after another and each مسلسل * has been discussed by the author in a most beautiful manner. In the lost a beautiful قصيدة * poem is written by the author while he was in Macca and willing to leave for the holy city Madeena.

Dated, 1322, Scribe Muhamed bin Husain.

Beginning :

بسم اللّٰه الرحمٰن الرحيم و به نستعين *

يا من تسلسلت عيون رحمته العامة فخص الرحماء اوليئه بالاخص منهائم عمم بسلسلتها الخاصة والعامة وارسلت عيون نعمت التامة فتواترت بمر سلها احاديث الخاصة التامة *

End :

يقول الراجي رحمة الملك الجليل محمد بن حسين الانصاري
السعدي اليماني ابو خليل وكان وقت فراغي من نقلها وقت زوال
يوم الخميس خامس و عشرين شهر رجب سنة ١٣٢٢ هجري على
صاحبها افضل الصلوة والسلام و التحية و آخر دعوانا ان الحمد لله
رب العالمين و صلي الله علي سيدنا محمد و آله و صحبه و سلم *

No. 312. (a) ثبت العالم المسمي الحسن الوفا لاخوان الصفا

THABT-AL-ALAM.

Substance, paper. Size, 9 × 5½ inches. Pages, 160. Lines on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Tradition.

Author : Shaikh Faleh bin-al-Zahiri شيخ فالح بن الظاهري

Extent : Complete.

A very good work written about اسانيد charters of various traditions and the رجال narrators of Hadith. The author has collected useful material from several books which have been written in Tradition, Commentory and Jurisprudence.

On the fly leaf a small account is given by the reciter of this work, which reads thus.

الحمد لله وحده و صلي الله و سلم علي سيدنا و مولانا محمد و آله
و بعد ففي الرابع من ذي القعدة الحرام من عام احد و عشرين
و ثلثماة و الف لقيت العالم العلامة و الفاضل الفهامة مولانا الشيخ فالح
بن محمد الظاهري فاجازني بثبته المسمي بالاسم المبارك حسن الوفا
لاخوان الصفا حين اقامتي بالمدينة المنورة علي صاحبها الف
الف سلام و تحية اجازة عامة بما تصح عنه روايته و تجوزله درايته
و تداجزت بهذالثبت اخي في الله و ابن شيخي العالم الفاضل
المحدث الاديب الاريب المسند بن الطاف الرب الصمد مولانا
شيخ ابا الخليل محمد ابن مولانا الشيخ حسين بن محسن الانصاري
الخزرجي سلمهما الله تعالي كما اجازني صاحب الثبت بشرط المذير عند
اهل الاثر و اوصيه بتقوي الله العظيم و اتباع سنة نبيه الكريم و محبة العلم
و اهله و الاقبال علي الله بالقلب و القالب و المسؤل اي واه بن الله

التوفيق و العناية و الحفظ في جميع الشيون و الرعاية على الله الاجل له وكتب خادم الفقراء و العلماء ذوالفقار احمد النقوي عفا الله عنه...... بهوپال ۲۷ جمادي الاولى سنه ۱۳۲۳ع *

There is a seal here below but not readable.

Beginning :

بسم الله الرحمن الرحيم *

و صلي الله علي سيدنا محمد و علي آله و صحبه و سلم تسليما هذا ماشتد اليه في الحال حاجة الطالب الرجال من اسانيد العلماء الي مصنفات العظماء في حقايق الكتاب و السنة الي ما يزيد افهم فيهما قوة و منه جمع الفقير الضعيف قاسم بن محمد الظاهري احسن الله له الخاتمه و جعل السابقة بالاسلام له خاتمة و سميت هذا الثبت حسن الوفا لاخوان الصفا الخ *

End :

و كتب بقلمه العبد الفقيرالي غفور اللطيف الخبير نعمان خيرالدين الحسيني نسبا الالوسي منتسبا السلفي عقيدة الحنفي مذهبا البغدادي مولدا و مسكنا عفي عنه *

الحمد لله وحده و الصلوة و السلام علي من لانبي بعده اما بعد فقد اجزت مولانا الفاضل العالم الاكمل مولانا الشيخ محمد ابا الخليل سلمه الله تعالى بهذا السند بشرط المعتبر عنداهل الاثر و اوصيه بتقوي الله سبحانه في السر و العلن و الاشتغال با لعلم الشريف *

There is a seal in the end but not readable.

Transcribed in Jumadal Āker 1310 A. H. Seoibe, Khairuddin-al-Husaini

خير الدين الحسينى *

No. 312. (b) رسالة في الاسانيد *

RISALATUNFIL ASANEED.

Substance, paper. **Size**, 9 × 5½ inches. **Pages**, 42. **Lines**, on a page, 19. **Mode** of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Abdul Azeez-al Hashimi al-Ja'fari عبدالعزيز الهاشمى الجعفرى *

Extent : Complete.

A small treatise on the (اسانيد *) of some tradition recited by Abdul Azeez-al-Hashimi-al-Jafari.

Dated 1322, A.H. Name of the scribe, Khairuddin-al-Husaini
خير الدين الحسيني *

There is a seal at the end of this sanad which is not readable.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين و الصلوة و السلام علي نبينا محمد و آله
و صحبه اجمعين اما بعد فيقول محمد ابن عبدالعزيز الهاشمي
الجعفري شافعي العارف بالله الشيخ عبدالغني المجددي في
المدينة الخ *

End :

الحمد لله وحده و الصلوة و السلام علي من لانبي بعده و على آله
و صحبه و جنده *
اما بعد فقد اجزت المولي الجليل الفاضل النبيل اخا نا
في الله الشيخ ابا الخليل محمد بن شيخنا الشيخ حسين الانصاري
اليمني سلمها الله تعالى بهذا السند و بما تجوزلي روايته و درايته
٢٩ رجب سنه ١٣٢٢ هجري *

No. 312 (c). سند سلسلة السادات القادريه *

SANADU SILSILATISSADAT-AL-QADRIAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 5. Lines, on a page, 19. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Genealogy.

Extent : Complete.

Author, : Najeeb Afnadi. سيد محمد المشهور نجيب افندي *

This is a genealogy of (سادات قادريه) who got the خرقه Sufi robe and the permission of تلقين ذكر * one after another attributed to Syed Abdul Qadir Muhiuddin-al-Hasani-al-Husaini-al-Jeelani.al-Baghdadi. In this sanad the author has mentioned the names of all successors who got the خرقه * one by one.

Beginning :

لوفاء العهود والمواثيق وجعلهم من الحنفا والائمة الخلفا و اقامهم في
ارضه واعبين الي قدسه علي نهج الكتاب والسنة مشايخ ربانين و علماء

مرشدين و حكماء للبدعة قامعين مظهرين للدين و ناصرين كتاب الله و سنة جدهم سيد المرسلين والصلوة والسلام علي سيدنا محمد نبيه و عبده و رسوله *

End :

و كتب اسمه بخط بقوله و انا الحقير اليه عز شانه خادم سجادة القادرية پيرا سيد محمد المشهور نجيب افندي ابو البركات الجيلاني القادري الحسني الحسيني من بلدة حماة شريف علاقة الشام تم ختم ذالك نجمة وهو مثبت علي النقول منه والله سبحانه و تعالے اعلم و علمه اتم واحكم *

Another genealogy of Peer Syed Muhammed Afandi Qaderi and his successors has been regarded in one and half page separately.

No. 312. (d) رسالة في لبس خرقة المشايخ الصوفية

RISALATUN FILUBSI KHIRQATIL MASHAICK AL-SUFFIAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 9. Lines on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Asaned.

Author : Abu Abdulla Husain bin Ahmed bin Hasan-al-Husaini-al-Bukhari, * ابو عبدالله حسين بن احمد بن حسن الحسيني البخاري

Extent : Complete.

This contains two incomplete and one complete work. The first relates to the description of the Prophet Muhammed (peace be upon him) and the second also is an incomplete and vague description.

The third is a treatise about bearing the * خرقة المشايخ الصوفية Sufi robe one after another according to their custom.

The author has given the genealogy in detail and from whom the (* خرقه) Sufi Robe was originally acquired and to whom that was passed on.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي ايقظ من خلقه من اصطفاه فادخله في جملة الاخيار و وقف من اجتباه من عبيده فجعله من الابرار و بصره من احبه فزهدهم في هذه الدار فاجتهدوا في مرضاته والذاهب لدار القرار و اجتناب مايسخط والحذر من عذاب النار الخ *

End :

كتبه خويدم الفقرا حسين بن احمد بن حسن الحسيني البخاري مهتدا و الا حي مولدا بصرة الله بعيوب نفسه وجعل يومه خيرا من امسه طالبا من كرمه ان لاينساني من صالح دعواته و محل مناجاته قائلا له دام فضله و قوي عزمه

يا سائرا نحو الحبيب لك الهنا

ابشر فقد نلت الاماني والمني *

يوم الجمعه في جامع اوجه الرابع والعشرين من رجب سنته ثمان و ستين و سبعمائه *

شرح منظومة لامام محب الدين ابي الشحنة الحلبي لعلامة صنع الله الحلبي *

No. 313

SHARHU-MANZOOMAHILIIMAM MUHIB-AL-DDIN IBN-AL-SHUHNA.

Substance, paper. **Size,** 9 × 6 inches. Pages, 82. Lines on a page, 25. **Mode of writing,** fair. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : San'allah Halabi. (صنع الله الحلبي *)

Extent : complete.

A commentary on the (منظومه) of Imam Muhibbuddin Ibn-e-Shuhna by Sun'allah Halabi. The original (* منظومه) has been divided into eight (باب) chapters with an introduction and each chapter has been discussed elaborately by the commentator.

Dated 1303 A.H. Scribe, Abi-al-Khaleel Muhamad Ibni-e-Husain-al-Ansari-al-Sa'di (ابي الخليل محمد ابن حسين الانصاري السعدي *)

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله علي ما افهم من البيان والهم من التبيان والصلوة والسلام علي رسوله المختار من ولد عدنان و علي آله و صحبه الاعيان ذوي البلاغته والبراعته والمحاسن والا حسان و بعد فيقول الفقيرالي مولاه عبده صنع الله الحلبي ثم المكي ان احق الفضائل بالتقديم واسبقها في مذهب التعظيم الخ *

End :

والحمد لله اولا و آخرا و صلي الله علي اشرف المرسلين و امام المتقين حبيب رب العالمين سيدنا محمد و آله و صحبه وسلم تسليما كثيرا الي يوم الدين و علي جميع الانبياء والمرسلين و آل كل و صحبه و سائر الصالحين آمين *

No. 313. (a) شرح بديعته *

SHARH-U-BADIAH.

Substance, paper. Size, 9½ × 6 inches. Pages, 64. Lines on a page, 25. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Rhitoric.

Author : Safiyuddin Hilli Abdul Azeez bin Saraya bin Ali ibni Abil Qasim bin Ahmed bin Nasar Ibni Abil Azeez bin Saraya-al-Hilli-al Tayee. Known Safiyudeen Hilli. Born in 677 A.H. Died in 750 A.H.

(صفي الدين حلي عبدالعزيز بن سرايا بن علي ابن ابي القاسم بن احمد بن نصر ابن ابي العزيز بن سرايا الحلي الطائي الملقب بصفي الدين الحلي *)

Extent, complete.

The commentary of a poem known as Badiah (* بديعه) written by the same author in praise of the Prophet Muhammad. The peculiarity of this poem is that each verse represents one (* صنعت) figure of speech of the * علم الصنائع والبدائع

Date of transcription 1305 A.H. Scribe, Abul Khaleel Muhammed bin Husain-al-Ansari-al-Khazragi-al-Sa'di-al-Yamani.

ابو الخليل محمد بن حسين الانصاري الخزرجي اليماني *

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي حلل لنا سحر البيان و جعل تلعبه بالعقول شاهدا بالعيان و صلي الله علي سيدنا محمد الذي نسخ بدينه سائر الاديان و هدانا الي التحقيق والتبيان و علي آله الاطهار و صحبه الاعيان ما اختلف الملوان و تعاقب الاعيان الخ *

End :

اللهم صلي علي سيدنا محمد في الاولين و صل علي سيدنا محمد في الآخرين و صل علي سيدنا محمد في الملاء الا علي الي يوم الدين آمين يا رب العالمين تاريخه نهار الاثنين و ليلته خلت من شهر رجب الاصب

اعاونا الله و جميع المسلمين من التعب والنصب والوصب و جعل
رحمته و نعمته علينا سابغه متواليته و من علينا من فضله الواسع *

No. 313 (b) فتح المبين في مدح الامين *

FATHUL MUBEEN FI MAD HIL AMEEN.

Substance, paper. Size, 9½ × 6 inches. Pages, 7. Lines, on a page, 19. Mode of writing, Nask. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : A'ishatu bint-e-Yousuf bin Ahmad bin Nasir-bin-Khaleefat-al-Baooniyat-al-Damishquiyyah-al-Saliha. Died in 922 A.H.

(عائشه بنت يوسف بن احمد بن ناصر بن خليفه الباعونيه الدمشقيه الصالحه *)

Extent : complete.

A good poem written in praise of Prophet Muhammed by Aishat-al-Baooniyah. The singularity of this (قصيده) is that each verse of it represents one figure of speech.

Dated, 1323 A.H. Scribe, Abi Khaleel Muhammed bin Hussain-al-nsari-al-Khazragi-al-Ansari.

(Printed in Egypt in 1304 A.H.)

Beginning :

بسم الله الرحمن الرحيم *

في حسن مطلع اقمار بذي سلم
اصبحت في زمرة العشاق كالعلم

اقول والدمع جار جارح مقلي
والجار جار بعذل فيه متهم *

End :

جي بحبك أن المرء يحشر مع
احبابه فرحاتي غير منحسم *

مدحت مجدك والاخلاص ملتزم
فيه و حسن رجاي فيك مختتم *

تمت بعون الله تعالى ضحي يوم الاثنين لخمس خلون من
شهر جمادي الاخري من شهور سنه ١٣٢٣ من الهجرة النبوية علي

مشرفها الصلوة والسلام والتحية بقلم كاتبها نفسه ولمن شاء الله من
بعده من ابناء جنسه الحقير الجاني ابي خليل محمد بن حسين
الانصاري الخزرجي اليماني عفا الله عنه و والديه و احسن اليها و اليه
و ذلك علي نسخه سقيمه سيرالله بتصحيح ذلك و صلي الله علي سيدنا
محمد و آله و صحبه وسلم *

No. 314. توحيد مالى *

TAWHID-I-MALAI.

Substance, paper. Size, 12 × 9½ inches. Pages, 100. Lines, on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Thiology.

Author : not known.

Extent : Complete.

This volume contains three treatises (1) Tawhid-e-Malai (توحيد مالى *) which contains 190 verses in Arab-Tamil scripts in praise of the Prophet Muhammad and Syed Abdul Qadir Jeelani.

(2) Majlis-fi-Qissate-e-Adam in Tamil script. This copy seems to be incomplete. It is divided into 7 chapters (1) Introduction, (2) Creation of Adam, (3) Existence of soul, (4) Creation of Heva, (5) Test of Adam, (6) Adam after he came down to earth, (7) Satan and Adam.

(3) Contains some Theological questions and answers in Tamil.

Date of transcription, 9—7—53.

Scribe, Muhammed Ismail.

Beginning :

بسم الله الرحمن الرحيم *

يلا اير كصلم ينر نمكوي اضكم ولاني كندن مكضبو شرك نل توحيد
مالي الخ *

End :

اِنم ه شِرت كال كي ه مَدَ و مرنوه لَيم اِشهلّم آحدن كوه دلاركم
تمت *

و كاتبه كاد باوا بن لبّي تنف عبدالقادر و اتقنففتي *

No. 315. رسالتہ في الوصيہ *

RISALATUN FIL WASIYYAH.

Substance, paper. Size, 9 × 6½ inches. Pages, 32. Lines in a page, 23. Mode of writing, Naskh, Condition, good. Appearance, old.

Subject : Ethics.

Author : Not known.

Extent : Complete.

A collection of various testaments by Abu Ishaq Ibrahim, such as renounciation, devotion, etc.

Date of transcription and the name of scribe not mentioned.

Beginning :

بسم اللّٰہ الرحمٰن الرحيم *

الحمد للہ الذي فرض التوبة و حرم الاحرار و اشهد ان لااله الااللّٰه وحده لا شريک له كاتب الاسرار و اشهد ان سيدنا و نبينا و مولانا محمد صلي اللّٰه عليہ وسلم عبده ورسوله صفوة الاخيار صلي اللّٰہ عليہ و علي آلہ و صحبہ السادات الابرار *

End :

هذا آخر ما يسره اللّٰه تعالے بجمعہ علي الوصية السنية و اسآل اللّٰہ تعالے المنان بفضله ان ينفع بہ كل من وقف عليه و ان يسر ... في الدارين و انْ لايعالجنا بالعقوبة و صلي اللّٰہ علي النبي و آله و صحبه اجمعين *

No. 315 (a) المسبعات العشر *

AL MUSABBAAT-AL-ASHAR.

Substance, paper. Size, 9 × 6½ inches. Pages, 10. Lines on a page, 23. Mode of writing, Naskh, Condition, good. Appearance, old.

Subject : Prayers.

Author : Not known.

Extent : Complete.

A collection of daily prayers told by Khizar (The Prohpet). These prayers are generally read to avoid difficulties and the loss of wealth. It is also told that these (ادعية) prayers should be maintained twice or once in a day or at least once in a week on Friday.

Date of transcription and the name of scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد واله و صحبه اجمعين اما بعد فهذه المسبعات العشريروي عن الخضر عليه السلام الخ *

End :

رب اغفر و ارحم و انت خير الراحمين سبحان ربك رب العزة عما يصفون وسلام علي المرسلين والحمد لله رب العالمين *

There are two small treatises in the last consisting upon prayers.

(١) صلوة الكبرى *

(٢) بشاير الخيرات *

No. 316. كتاب التفكر و الاعتبار *

KITAB-AL-TAFAKKURI-WAL-I'TIBAR.

Substance, paper. Size, 7½ × 4 inches. Pages, 64. Lines on a page, 19. Mode of writing, Naskh. Condition, good. Appearance, old.

Subject : Ethics.

Author : not known.

Extent : complete.

Some selected chapters from the well-known book " Ihyaul uloom " of Imam Ghazzali written about moral philosophy.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي لم يقدر لا نتهاء عزته ...... ولم يجعل لمراقي اقدام الاوهام .... الخ *

End :

و اخر كتاب التكفر والاعتبار والحمد لله رب العالمين و يتلوه كتاب ذكر الموت وهو الكتاب العاشر من ربع المنجيات من كتاب يحي علوم الدين *

No. 316. (a) كتاب في فن المناظرة *

KITABUNFI-FANN-AL-MUNAZARA.

Substance, paper. Size, 7½ × 4 inches. Pages, 77. Lines, on a page. 17 Mode of writing, Naskh. Condition, a little warm eate. Appearance, old.

Subject : Debate.

Author, : Not known.

Extent : Cmplete.

A good work on debate with commentary on original text written on 1262 A.H.

Name of scribe, Muhammad Shamsuddin bin Ghiyathuddin.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله بدآ بعد التيمن بالتسمية بحمد الله تعالى اقتداء با حسن النظام و عملا علي حديث خير الانام عليه التحية والسلام و هو كل امرذي بال لم يبدآ بحمد الله فهو اقطع الخ *

End :

تمت الكتاب بعون الله الملك الوهاب بيد احقر العباد محمد شمس الدين ابن غياث الدين عفي عنهما في سنه ١٢٦٢ هجري النبوي علي صاحبه افضل التحية و اكمل السلام مادام الله دوام من الله الملك العلام اللهم اغفر لكاتبه لحق نبيك خير الانام عليه الصلوة والسلام *

No. 316 (b) كتاب الفقر و الزهد *

KITAB-AL-FAQRI-WA-AL-ZUHAD.

Substance, papar. Size, 7½ × 4 inches. Pages, 310. Lines on a paage, 17. Mode of writing, Naskh. Condition, some folios in the beginning are warm eater. Appearance, old.

Subject : Mysticism and Ttheology.

Author : Not known.

Extent : Complete.

Some selected portions from the famous book Ihyaul Uloom of Imam Ghazzali. This collection is divided into two chapters, (1) deals with beggary and beggers and realities of beggary, (2) is written about devotion and the realities of devotion.

Name of the scribe and the date of transcription not known.

Beginning :

بسم الله الرحمن الرحيم *

الحمد لله الذي يسبح له الرمال و يسجد له الطلال و الجبال خلق الانسان من طين اللازب والصلصال و زين صورته با حسن تقويم الخ *

End :

تم كتاب الفقر والزهد بعون الله كتاب التوحيد والتوكل وهو الكتاب الخامس من ربع المنجيات من كتاب احياء العلوم الدين *

PART III—PERSIAN.

MISCELLANEOUS.

No. 822. * بهاردانش

BAHAR-E-DANISH.

Substance, paper. Size, 10 × 6 inches. Number of pages, 276. Number of lines on a page, 13. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Fiction.

Author : Shaikh Inayatullah Kanbui.

Extent, complete.

It is a work on fiction, romance and tales. It is one of the best named Persian classics. Throughout are found meanings of difficult words noted just below the text, possibly, in a different hand.

Date and scribe not known.

Beginning :

فاتحهٔ کتاب مستطاب آفرینش وپیرایهٔ صحیفهٔ دانش و بینش

الخ *

End :

زبان را گوهمال خامشي ده

که بہست از هرچه گوئي خامشي به *

Other copies described in Vol. I, Nos. 323, 324, 325 and 326.

No. 823. * فتح العزيز

FATH-AL-AZEEZ.

Substance, paper. Size, 12½ × 7½ inches. Number of pages, 256. Lines on a Page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.

Author : Shah Abdul Azeez.

Extent : complete.

It is a commentary on the 29th "Separa" (Chapter) of the Quran by the well-known Muhaddith, Shah Abdul Azeez Dehlawi with a few couplets in his praise towards the end giving 1239 A.H. as the year of his sad demise.

Scribe, Abdul Gafoor Khan.

Date, 23rd Jamadi-al-thani 1264 A.H.

Beginning :

سورة الملک اختلاف است در آنکه این صورت کمي است الخ *

End :

پس از وضو و طهارت نویس این مصراع

نهفته زیر زمین مهر دین و ماه یدلی *

سنه ۱۲۳۹ هجري قدسي نبوي *

No. 824. انوار سهیلي *

ANWAR-E-SUHAILE.

Substance, paper. Size, 9½ × 7 inches. Number of pages, 298. Number of lines on a page, 17. Mode of writing, Nastaliq. Condition, much injured. Appearance, old.

Subject : Fiction.

Author : Husain bin Ali-al-waiz al Kashifi.

Extent : Incomplete in the beginning.

A well-known fiction written in a flowery style. The first page bears the seal of some "Swamyji".

Beginning abruptly

یکي دیگر از گفته دلپسند

میان دو صد طرح یاري مکند *

End :

تمت تمام شد بعون الملک الوهاب دعوت مستجاب بتاریخ نهم رمضان المبارک سنه ۱۲۱۱ بروز چهارشنبه بوقت نماز فجر تحریر یافت ٬ کاتب العبد عاصي فقیر حقیر از راجي درویش علي قلمي شد *

Other copy see Vol. I, No. 322.

No. 825. لوامع الاشراق *

LAWAME-AL-ISHRAQ.

Substance, paper. Size, 6 × 4½ inches. Number of pages, 372. Lines on a page 13. Mode of writing, Shikasta. Condition, good except on the margin. Appearance, old.

Subject : Ethics.

Author : Jalaluddin Muhammad bin Asad-al-Siddiqi.

Extent : Complete.

A well-known work on ethics. It is believed to be based on the well-known work entitled اخلاق ناصری . It is divided into three لامعه * or chapters

(۱) تهذیب اخلاق * (۲) تدبیر منزل (۳) تدبیر مدن ورسوم پادشاهی *

The object of the work is the exposition of rules relating to conduct.

Meanings of difficult words, phrases, etc., are given just below the text.

Beginning :

افتتاح کلام بنام واجب الاعتصام سلطاني سزد که . الخ *

End :

و جهانیانرا از میامن آثار قران السعدین فلک الخ *

No. 826. * انشاء امان الله *

INSHA-E-AMANULLAH.

Substance, paper. Size, 8 × 5 inches. Number of pages, 86. Number of lines on a page, 11. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Belles Letters.

Author : Amanullah Husaini.

Extent : Complete.

A collection of letters addressed to Mirza Jalaluddin of Nishapur, Khaja Nizamuddin, Maulana Vajihuddin, etc. Every page of the text has meanings of difficult words noted just below.

Scribe, Khader Mohiuddeen.

Date, 13th Ramdhan 1210 A.H.

Beginning :

حمد و افر خداي را که یاقوت ناطقه بي بهادر عقد انشاے کبریاي اوبے بها ست الخ *

End :

چه جاي از وکه ضرر آید و الله یقول الحق تهتدي السبیل *

No. 827. * بوستان

BOOSTAN.

Substance, paper. Size, 8 × 6 inches. Number of pages, 338. Lines on a page, 13. Mode of writing, very neat and distinct Nastaliq. Condition, good. Appearance, old.

Subject, : Poetry.
Author : Sa'di.
Extent : Complete.
A well-known Persian classic.
Scribe, Syed Ahmed.
Date, 11th Jamadi-al-thani 1257 A.H.

Beginning :

بنام جهاندار جان آفرین الخ *

End :

بضاعت نیاوردم الا امید
خدا یا ز عفوم مکن نا امید *

Other copy see Vol. I, No. 98.

No. 828. * مجموعه سلطاني

MAJMUA'-E-SULTANI.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 205. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.
Author : Not known.
Extent : Complete.

A collection of questions on the Muslim Theology and law and answers thereto by the whole company of Sultan Mahmud Ghaznavi's Shaikhs and Ulama. It is divided into several chapters.

Date, 10th Muharram, 1261 A.H.

Beginning :

و الحمد لله رب العالمين ...... بدانکه این کتابیست در بیان مسایل فقه در عبادات و نام این کتاب مجموع سلطاني نهاده شد الخ *

End :

تیممت در خمرو مهر مذل درخوک کذا في الکا في *

No. 829 * مفتاح الصيام معه لوازم رمضان

MIFTAH-AL-SIAM-MA-LAWAZIM-E-RAMADHAN.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 114. Number of lines on a page, 14. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.
Author : Muhammad Adam.
Extent : Complete.

This work deals with the "fasting" and the facts relating to the observances during the month of Ramadhan.

Dated, 10th Muharram, 1261 A.H.

Beginning :

در حمد و احسان نثار باد برحضرت منان الخ *

End :

براے طهارت خارج نشوند کذا في الخلاصه . اگرخارج شد اگر مسجد و وضو کرد ......

This and the previous number are in one same cover.

No. 830. شرح پنج رقعات *

SHARH-E-PANJ RUQ'AT.

Substance, paper. Size, 8 × 5 inches. Number of pages, 119. Number of lines on a page, 9. Mode of writing, clear, nastaliq. Condition, injured marginally. Appearance, old.

Subject : Commentary.
Author : Fadhl-i-Ali alias Fajju Khan.
Extent : Complete.

An explanation of the famous "Panj Ruq'a" of Zahuri.
Dated, 1245 A.H.

Beginning :

نغمه سنجي بلبل نوایان معني رس بدم کشي حمد نغمه پردازیست الخ *

End :

آن بجان پیوست و تن از ملال تهاے وارست *

Other copy see Vol. I, No. 264 (Persian).

No. 831. باب النجات *

BAB-AL-NAJAT.

Substance, paper. Size, 8¼ × 5½ inches. Number of pages, 48. Lines on a page, 15. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, not very old.

Subject : Theology.

Author : Not known.

Extent : Complete.

A short treatise on religious observances such as نماز ' تیمم' وضو ' غسل and, etc.

Beginning :

باب نجات حمد خدائیست عزوجل کہ اسلام را موجب و صول بہشت گردانید الخ *

End :

وقد اتممتہ في سنہ الف و ماہ اثنان و تسعین و کان مضي من شہر ذیقعدہ تسعہ ایام *

Scribe, Muhammad Ali Mehkari.

Dated, 9th Zilqa'dah, 1291 A.H.

No. 832. علم الفرائض *

ILMUL FARAIDH.

Substance, paper. Size, $8\frac{1}{4} \times 5\frac{1}{2}$ inches. Number of pages, 13. Number of lines on a page, 15. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.

A short treatise in measured couplets on subjects like فرضہا و مستحقان آن حقوق چہار گانہ * and, etc.

Beginning :

شکر آن منعم کہ سازد بر جہان انعام عام *

End :

نظم خوش کردیم و از فضلش نمودیم اختتام *

Scribe, possibly Muhammad Ali Mehkari.

Dated, 11th Zilqa'dah, 1291 A.H.

The previous number and also Urdu No. 120 are under one and the same cover.

No. 833. قواعد فارسي *
QAWAID-I-FARSI.

Substance, paper. Size, 8 × 6 inches. Number of pages, 58. **Number of lines** on a page, 11. Mode of writing, Shikasta. Condition, brittle paper. Appearance, old.

Subject : Persian grammar.

Author : Roshan Ali Ansari.

Extent : Complete.

A Persian grammar for beginners written by Roshan Ali Ansari of Jaunpur for his son Fazli Ali and other children. A folio or two are found missing between folios 4 and 5.

Beginning :

بعد از حمد حضرت آفریدگار و نعت رسول مختار صلي الله
عليه و سلم الخ *

End :

اگر کلمه دیگر بر آن کلمه بیارند همزهٔ ماقبل الف را بیا
بدل میکنند چون اسباب که در اصل اس آب بود *

Scribe, Mir Abid Husain Razvi.

Dated, 24th, Rabiul awwal, 1256 A.H.

No. 834. قواعد فارسي *
QAWAID-I-FARSI.

Substance, paper. Size, 8¾ × 6 inches. Number of pages, 88. **Lines on a page, 11.** Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Persian grammar.

Author : Roshan Ali Ansari.

Extent : Cmplete.

A Persian grammar for beginners written by the author for his son and other children, written on almost the same lines as the preceding manuscript (No. 833), but with the last 15 folios containing conjugations of a number of infinitives in the alphabetical order, appended thereto.

Beginning :

بعد حمد حضرت آفریدگار جل جلاله و نعت جناب رسول
مختار صلی الله علیه و علی آله الاطهار و اصحابه الکبار الخ *

End :

باب واو

در خوردن   در خورد   ورزیدن   ورزد

ملاقات کرنا   اختیار کرنا

وزیدن   وزد

ہوا چلنا

No. 835. منتخب الصرف *

MUNTAKHAB-AL-SARF.

Substance, paper. Size, 8 × 5¾ inches. Number of pages, 78 + 88. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, much injured. Appearance, old.

Subject : Persian grammar.

Author : Amir Hyder Husaini Bilgrami.

Extent : Complete.

The first 39 folios of this manuscript deal with نحو and as such its title should strictly speaking be رسالہ علم النحو The rest of it deals with صرف and together is a grammar in Persian Etymology and Syntax.

Beginning :

حمد فاعل اشیاء حق جل و علے را کدام نحو ثنا جویم کہ شائستہ جناب او آید الخ *

End :

و عکس رای اولوا الالباب کہ ذوالفقار علي درنیام وزبان سعدے در کام *

Scribe, not known.

Dated, 1240 A.H.

No. 836. رسالۂ شاہ اشرف *

RISALAH-I-SHAH ASHRAF.

Substance, paper. Size, 8½ × 6¼ inches. Number of pages, 20. Lines on a page, 11. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Sufism.

Author : Shah Ashraf Nakshbandi.

Extent : complete.

A short treatise on the sufism of the Nakshbandi order.

Beginning :

هرگاه از قدیم الایام سیر سلوک حضرت مشائخ الاکرام رضي الله تعالی عنهم اجمعین الخ *

End :

و حیض را بر ایام مخصوص خود یقین بندد این چهار دایرهٔ ناسوتي است *

No. 836 (a) * رساله شاه اشرف نقشبندي *

RISALAH-I-SHAH ASHRAF NAKSHBANDI.

A similar treatise as the one above from the same author (pages 18).

Beginning :

اول مرتبه انابت صرف پے جذبه الخ *

End :

ذالک فضل الربوبیته من یشاء *

No. 837. * مفتاح الخزاین *

MIFTAHUL KHAZAIN.

A similar treatise as the two above. (pages 16).

Beginning :

یا هو یا هو من هو یا من لااله الا هو الخ *

End :

در نیابد حال پخته هیچ خام
پس سخن کوتاه باید والسلام *

No. 837 (*a*). * رساله تصنیف سید معین الدین چشتي *

RISALAH-I-SYED MOINUDDIN CHISHTI.

A similar treatise as the foregoing treatises written by Syed Moinuddin Chishti, grandson of Khaja Moinuddin Chishti (pages, 20).

Beginning :

الحمد لله الحمد لله که حقیقت از آفتاب روشن تر است *

End :

این سید الله مطلق محمد برحق *

No. 837 (*b*). خطبه کتاب سلسلة الذهب *

KHUTBA-I-KITAB-I-SILSILAT-AL-ZAHAB.

Short poems dealing with topics on sufism, the first one be ing on ذکر المولی بالتقدم اولی *

The name of the author is not clearly stated. The work is incomplete after folio 95.

Beginning :

با سمه سبحانه معروض اجلهٔ احباب و اعزهٔ اصحاب آنکه الخ *

End :

متجلی شده باسم صفات

No. 838. دیوان حافظ *

DIWAN-E-HAFIZ,

Substance, paper. Size, 8½ × 5 inches. Number of pages, 475. Number of lines on a page, 11. Mode of writing, beautiful nastaliq. Condition, good. Appearance, old.

Subject : Poetry.
Author : Hafiz Shirazi.
Extent : Complete.

The collected works of the greatest lyrical poet of Iran, Shamsuddin Muhammad Hafiz, who died in 1389 A.D. with a preface beginning as follows :—

حمد بیحد و ثنای بیعدد و سپاس بیقیاس حضرت خداوندی را که جمع دیوان حافظان اوراق پروانه سلطان ارادت و مشیت اوست الخ *

The writer of the preface is not known nor the date of its writing. The Qasida on folio 6 begins as follows :—

Beginning :

جوزا سحر نهاد حمایل برابرم
یعنی غلام شاهم و سوگند میخورم *

The last folio has فالنامه "falnama" also.

End :

باید که برو عمل نماید باعتقاد درست نقش است *

No. 839 (*a*). حیرت الصرف *

HIRAT-AL-SARF.

Substance, paper. Size, 8 × 5½ inches. Number of pages, 46. Number of lines on a page, 10. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Syntax.

Author : Not known.

Extent : Complete.

A short treatise on the conjugation of Arabic verbs using the Persian medium throughout.

Beginning :

اُمثلین مشترک است میان یازده صیغه الخ *

End :

پس حرکت دال از همزه مستغنی شدند داخن شد *

Other works in the same cover are as follows :—

No. 839 (*b*). رسالہ صیغۃ الصرف *

RISALAH-I-SIGHAT-AL-SARF.

A similar treatise as the one above on the conjugation of some selected Arabic verbs. (Pages 16).

Beginning :

الحمد لله رب العالمین والعاقبة للمتقین الخ *

End :

و تارا کسرا دہند الساکن اذا حرک حرک بالکسر *

Scribe, Qutbuddin,

Dated, 7th Rabi-al-awwal, 1266 A.H.

No. 839 (*c*). عوامل عربی *

AWAMIL-I-ARABI.

This work on syntax is written by Abdul Qahar ibne-Abdul Rahman; a short Arabic verse, and the part of speech to which each word belongs is given just below in Persian. (Pages, 16).

Beginning :

العوامل في النحو على ما الفه الخ *

End :

اَلْعَامِلُ فِي الْمُبْتَدَاءِ وَالْخَبَرِ
وَالْعَامِلُ فِي الْمُضَارِعِ *

No. 839 (*d*). * شرح عوامل عربی

SHARH-I-AWAMIL-I-ARABI.

An Arabic treatise on grammar by (possibly) Abdul Qahir bin Abdur Rahman Aljurjani. The words of the treatise in the first few pages are parsed, the part of speech to which each one belongs being noted in Persian just below the text. (Pages, 68).

Beginning :

الحمد لله علی نعمائه الشاملة انخ *

End :

أن عامل الفعل المضارع بفرده من العامل الناصب والجازم
وهو مختار......

Scribe, Kutbuddin.

Dated, 25th Saffar, 1261 A.H.

All the four parts, viz., (*a*) (*b*) (*c*) and (*d*) of 839 are under one cover.

No. 840. * انشاے مفید

INSHA-I-MUFID.

Substance, paper. Size, 11 × 7 inches. Number of pages, 100. Number of lines on a page, 19. Mode of writing, Shikasta. Condition, the first and the last two folios are badly injured. Appearance, old.

Subject : Belles Letters.

Author : Mirza Saleh.

Extent : Complete.

This is a collection of a hundred and thirteen letters written on different subjects of literary value

Beginning :

مسجودیکه ببار کاهش مساجد را چون نقش جبین ناحرام
معبده خیال کردن الخ *

End :

تو ہم بپاس خاطر ایشان از کرم خاص

بر خط کشی ....

N.B.—The last six folios of * رسالہ عبدالواسع ہانسوی "Risalah-i-Abdul Wasi' Hansvi" are found inserted in this Mss. Its scribe is Syed Moinuddin and date, Safar 1242 A.H.

No. 841. * سلسلۃ الذہب

SILSILAT-AL DHAHAB.

Substance, paper. Size, 8 × 5¾ inches. Number of pages, 458. Number of lines on a page, 15. Mode of writing nastaliq. Condition, badly injured. Appearance, very old.

Subject : Religion.
Author : Maulana Abdur Rahman Jami.
Extent : Complete.

A religious mathnawi divided into three books or daftars, the first one covering pages, 1 to 267, the second one covering pages 268 to 381 and the third one covering the rest of the pages.

Beginning :

لله الحمد قبل کل کلام

بصفات الجلال والاکرام *

End :

بر ہمین نکتہ ختم شد مقصود

لله الحمد و العلی والجود *

Scribe, Abdul Wahid.
Dated, 2nd Shaban 1098 A.H.

No. 842. * بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size, 8½ × 5¾ inches. Number of pages, 614. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Romance.
Author : Inayatullah Kanbui.
Extent : Cmplete.

A famous collection of romances and anecdotes, the frame work of which is formed by the story of Jahandar Sultan and Bahraw■ Bano.

Beginning :

فاتحه کتاب مستطاب افرینش و پیرایه صحیفه دانش و بینش حمد خداوند خرد بخش سخن آفرین صورت نماي معنی ایجاد و تکوین است الخ *

End :

زبان را گو شمال خاموشي ده
که پست از هرچه گوئي خاموشی به *

Dated, 1st Shaban 18th Muhammad, Shahi Era.

The seal on the last page reads as Karim Mohiadeen 1273 A.H

No. 843. * دستور الاطباء *

DASTUR-AL-ATIBBA.

Substance, paper. Size, 10¼ × 6¼ inches. Number of pages, 350. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearanc, very old.

Subject : Medicine.
Author, : Muhammad Qasim " Firishta ".
Extent, : Complete.

A compendium of medicine according to the Indian system.

Beginning :

حمد مر خدا یرا که بر حکم و ما ارسلناک الا رحمة العالمین الخ *

End :

بقدر ادراک خود انچه تحقیق کرده اند
بقید قلم آورده ......

Scribe, Syed Shah Muhammad al Husaini.

Dated, 27th Ramdhan, 1224 A.H.

No. 844. * زبدة الصرف *

ZUBDAT-AL-SARF.

Substance, paper. Size, 11½ × 7 inches. Number of pages, 6. Lines on each page, 18. Mode of writing, Shikasta. Condition, slightly injured. Appearance, old.

Subject : Etymology.
Author : Not known.

Extent : Presumably complete.

A brief treatise on Arabic inflexions, using the Persian medium.

Beginning :

الحمد لله الموصوف بالتصريف المنعوت با التخفيف الذي انعامه عميم علي العباد الخ *

End :

که یکي را حذف کنند......

Nos. 845 and 846 also are in the same cover.

No. 845. * (شرح زنجاني) كفايت المبتدين

KIFAYAT-AL-MUBTADEEN
(SHARH-E-ZANJANI).

Substance, paper. Size, 11½×7 inches. Number of pages, 197. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Etymology.

Author : Abi Yezid bin Imad bin Abi Yazid.

Extent : Complete.

A short treatise on the Persian syntax.

Beginning:

باسمک نستعين و بحمدک مبتدي يا من شرفنا بدولته ملازمة ارباب الفضل والا فضال الخ *

End :

از براے نوع برین قیاس است حکم در باقي امثله

Scribe, Inayat Ahmed.

Dated, 28th Rajab, 1219 A.H.

No. 846. * عافيه شرح کافيه

ĀFIAH SHARH-E-KAFIAH.

Substance, paper. Size, 11½×7 inches. Number of pages, 418. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, good, Appearance, old.

Subject : Grammar.

Author : Muhammad Saād Ghalib.

Extent : Complete.

Arabic grammar commented upon using the Persian medium throughout.

Beginning :

ستایش و نیایش بسیار سزاوار حضرت کرد کاري که توانین و قواعد علم تصرف الخ *

End :

دگر ضبط کردم ز گفتن نفس
همین ورد من بس که الله بس *

Scribe, Hafiz Inayat Ahmed.

Dated, 17th Zilhaj, 1220 A.H.

No. 847. * شرح شمائل النبي

SHARH-E-SHAMAYELUN NABI.

Substance, paper. Size, 11 × 7 inches. Number of pages, 287. Number of lines on a page, 23. Mode of writing, Shikasta. Condition, badly injured. Appearance, very old.

Subject : Commentary on Abu 'Isa Muhammad bin 'Isa bin Saurah al-Tirmizi's collective traditions.

Author : Not clearly known.

Extent, Complete.

Traditions of the Prophet Muhammad commented upon by Shaikh Shihab-al-din Ahmed, using the Persian mediu m throughout.

Beginning :

بهترین نواے که بلبلان گلستان فصاحت و عندلیبان بوستان بلاغت الخ *

End :

حدیث و اشارة است بسوي انکه واجب است ز خدان (?) از عدول وثقات *

Dated, 5th Jamadi-al-Thani 988 A.H.

No. 848. * تحفة العجم

TUHFAT-AL-AJAM.

Substance, paper. Size, 10½ × 8 inches. Number of pages, 213. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, slightly injured. Appearance, old.

Subject : History.

Author : Husain Shah.

Extent : Complete.

A rare book on the histroy and grammar of the Persian language

Beginning :

نحمده و نصلي فهرست كتاب تحفته العجم تاليف حسين شاه الخ *

End :

تاريخ را بطرز دعا داده ام طراز
كز تحفه عجم دو جهان بهره ياب شو *

No. 849. فوائد المبتدي *

FAWAID-AL-MUBTADI.

Substance, paper. Size, 10½ × 7¾ inches. Number of pages, 262. Number of lines on a page, 17. Mode of writing, Nastaliq. Condition, much injured. Appearance, old.

Subject : Theology.
Author : Shihab-aldin.
Extent : Complete.

A guide to beginners on "namaz," "roza" and, etc., based on authoritative books such as شرح و قايه ، كفايت المومنين *

Beginning :

الحمد لله رب العالمين الرحمن الرحيم ......

End :

اما بعد اين عاصي سراپا معاصي شهاب الدين الخ *

No. 850. يوسف زليخا *

YUSUF ZALEIKHA.

Substance, paper, Size, 10½ × 6½ inches. Number of pages, 322. Number of lines on a page 13. Mode of writing, Nastaliq. Condition, injured. Appearance, old.

Subject : Poetry.
Author : Maulana Jami.
Extent : Complete.

It is a famous epic poem of Jami.

Beginning :

الهي غنچه امید بکشاے
گلے از روضه جاوید بنماے *

End :

زبان را گوشمال خاموشي ده
که هست از هرچه گوئي خاموشي به *

Dated, 1255 (according to the seal of Mahmud).

No. 851. بوستان *
BUSTAN.

Substance, paper. Size, 9½ × 6 inches.Nnmber. of pages, 346. Lines on a page,31. Mode of writing, nastaliq. Condition, injured marginally. Appearance, old.

Subject : Poetry.

Author : Sa'di.

Extent : Complete.

A well-known work of Sa'di of Shiraz with meanings of difficult words and phrases noted either marginally or just below the word or phrase concerned.

Beginning :

بنام جهان دار جان آفرین
حکیمي سخن بر زبان آفرین *

End :

بضاعت نیاوردم الا امید
خدا یا زعفوم مکن نا امید *

No. 852. پنج نثرهاے ظهوري *
PANJ NATHARHA-E-ZUHURI.

Sunstance, paper. Size, 8 × 5¼ inches. Number of pages, 258. Lines on a page, 9. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Letters.

Author : Zuhuri of Tarshiz (Maulana Nooruddin Muhammad.)

Extent : Complete.

The Mss. consists of —

(i) دیباچه نورس *
(ii) دیباچه گلزار ابراهیم *
(iii) دیباچه خوان خلیل *
(iv) مینا بازار *
(v) پنج رقعات *

These are prefaces in reality.

Beginning :

سرود سرایان عشرتکده قال که بنورس سرابستان حال کار کام و زبان *

End :

پشت بر هدف اجابت کاري ست خدنگ ارادت رو باستان او *

No. 853. شرح وقایه *

SHARH-I-WAQAYAH.

Substance, paper. Size, 12 × 7 inches. Number. of pages, 198. Lines on a page, 30. Mode of writing, shikasta. Condition, much injured. Appearance, very old.

Subject : Theology.

Author : (translated by Abdul Haq Sachchadil Sirhindi.)

Extent, Complete.

An encyclopaedia of Muhamadan theology and law according to Hanafite school, being a Persian paraphrase and explanation of

وقایة الروایة في مسائل الهدایة

Beginning :

الحمدلله رب العالمین والصلواة والسلام علي محمد و آله واصحابه
اجمعین بعد هذا احقر عباد الله الغني عبدالحق سچا دل
سرهندي الخ *

End :

یا براے عمارت وقف صرف نماید و جایز نیست که انرا
درمیان مصارفه قسمت کنند *

Dated, 9th Zilhaj, 1253 A.H.

No. 854. چهار گلزار *

CHHAR GULZAR.

Substance, paper. Size, 8½ × 5¾ inches. Number. of pages, 168. Number. of lines on a page, 13. Mode of writing, shikasta. Condition, injured. Appearance, old

Subject : Grammar.

Author : Nithari.

Extent : Complete.

A short treatise on Persian grammar.

Beginning :

بعد حمد بیحد ایزد صمد لم یلد ولم یولد و نعت سید امجد
اضعف بندگان باري نثاري چنین گوید الخ *

End :

ورعایت این چار حرف در قافیه از ضروریات است *

The work was printed in Calcutta in 1820 A.D.

No. 855. * دیوان حافظ

DIWAN-I-HAFIZ-

Substance, paper. Size, 9½ × 6 inches. Number of pages, 434. Number. of lines on a page, 15. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject : Poetry.

Author : Maulana Hafiz Shirazi.

Extent : Complete.

The collected works of the greatest lyrical poet of Iran, Hafiz Shirazi with a preface.

Beginning :

حمد بیحد و ثنائے بیعد و سپاس بیقیاس خداوند یرا کہ
جمیع دیوان حافظان اوراق بہ پروانہ سلطان ارادت اوست ... الخ *

The Qasida on folio 6 begins :—

مقدري کہ ز آثار صنع کرد اظهار *
سپهر و مهر و مہ و سال و ماہ لیل و نهار *

End :

چو در خاک مصلے یافت منزل
بجو تاریخش از خاک مصلے *

Dated 1261 A.H. (from the seal of Qamruddin).

No. 856. * جامع فقہ الممات

JAMI'-I-FIQH-AL-MAMAT

Substance, paper. Size, 9 × 7 inches. Number. of pages, 142. Number. of lines on a page, 11. Mode of writing, nastaliq. Condition, much injured. Appearance, old.

Subject : Jurisprudence.

Author : Muhammad Siddique Zuberi.

Extent : Complete.

A treatise dealing with the laws of the disposal of the dead, divided into eleven chapters based on the Hanafite school in Islam.

Beginning :

الحمد لله الذي يخرج الحي من الميت والصلوٰة والسلام علی
شفيع الامم .... الخ *

End :

بر قبر شهید میفرمودند علیه السلام علي من اتبع و نیز میگفتند ....

Scribe, Qader Ismail.
Dated, 27th Rajab 1224 A.H.

No. 857. سکندر نامه *

SIKANDAR NAMAH.

Substance, paper. Size, 7¾ × 5¾ inches. Number of pages, 632. Number of lines on a page, 11. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Poetry.
Author : Nizami of Ganja.
Extent : Complete.

The exploits of Alexander the Great are narrated in mathnawi.

Beginning :

خدا یا جهان پادشاهي تر است
زما خدمت آید خدائي تراست .... *

End :

ازان مے که جانرا بدوہوش باد
مرا شربت و شاه را نوش باد *

Scribe, Ghulam Muhammad Ali.
Dated 24th Rabiul Awwal , 1279 A.H.

No. 858. تفسیر حسیني *

TAFSEER-I-HUSAINI.

Substance, paper. Size, 10½ × 7½ inches. Number of pages, 748. Number of lines on a page, 26. Mode of writing, Nastaliq. Condition, much injured. Appearance, very old.

Subject : Commentary of the Quran.
Author : Husain bin Ali Alwaiz Al Kashifi.
Extent : Complete.

This Mss. is also known as مواهب علیه * It is a commentary of the Quran.

Beginning :

در مواهب همه صوفیان بادیه از موهب الهي که برحضرت شیخ رکن الدین رکن علاء الدولت سمناني قدس سره فرود آمده مذکور است .... الخ *

End :

مَن اتّبع الهدی برحمتک یا ارحم الرّاحمین *

Scribe, Inayatullah.

No. 859. * آمدن (قلمی)

AMADAN QALAMI.

Substance, paper. Size, 9½ × 5½ inches. Number of pages, 24. Numbre. of lines on a page, 12. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Grammar.

Author : not known.

Extent : Complete.

A booklet on the conjugation of Persian infinitives.

Beginning :

آراستن آراسته *

سنوارنا مصدر سنوارا *

آراستید آراستی *

سنوارے تم سنوارا تو ...... الخ *

End :

یافتن بیابد *

پانا ـ حاصل کرنا *

Scribe, Muhammad Abdul Hamid.

Dated, 6th Ziqa'dah, 1286 A.H.

The following two other works (No. 860 and No. 861) also are under one and the same cover.

No. 860. * تصریف عزیزیه

TASRIF-I-AZEEZIAH.

Number of pages, 12. Lines on a page, 15. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Grammar.

Author : not known.

Extent : Complete.

Another booklet on the conjugation of some of the Persian verbs.

Beginning :

الحمد لله رب العالمین ...... اما بعد این رساله ایست ...... الخ *

End :

چون از آرایندہ آرایندگان و از آراستہ آراستگان و از شنوندہ شنوندہ گان ....

Scribe, Muhammad Abdul Hameed.

Dated 27th Jamadi-al-thani, 1286 A.H.

No. 861. لغات فارسي و اردو *

LUGHAT-I-FARSI-O-URDU.

Number of pages, 32. Number of lines on a page, 14. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject: Dictionary.

Author: not known.

Extent: Complete.

A short Persian—Urdu glossary.

Beginning :

اله ایزد کردگار احد *
خدا ایک

End :

یاے نسبت یاے تعظیم یاے ضمیر *
کا بڑا وہ
یاے استمرارے
تا

Dated 1270 A.H.

No. 862. شرح الغوثیہ *

SHARH-AL-GHAUTHIYYAH,

Substance, paper. Size, 6 × 4 inches. Number of pages, 75. Lines on a page, 13. Mode of writing, Shikasta . Condition, good. Appearance, old.

Subject : Sufism according to the Kadiri Order.

Author : Wali bin Muluk Shah al Siddiki alkadiri.

Extent : Complete.

Persian paraphrase of, and commentary on, Abd-al Khadir Jilanis (died A.H. 561) الغوثیہ * by Wali bin Muluk Shah al Siddiqi alkadiri.

Beginning :

حمد بیحد و ثناے بیعد دمر حضرتے را کہ حقیقت انسان مظہر ذات و صفات جلال و جمال و ہست ...... الخ *

End :

بود است همیشه باتو خواهد بود *

Scribe, Ain-al din Tauheed.

N.B.—This Mss. 862 and numbers 863 to 871 are in one and the same volume bearing Arabic Mss. D. No. 268.

No. 863. * رقعات

RUQ'AT.

Number of pages, 11. Number of lines, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Letters.

Author: Shaikh Abdul Qadir Jeelani and others.

Extent: Incomplete.

Some letters dealing with religious observances and practices of the Sufi order.

Beginning :

رقعه حضرت غوث الصمداني محبوب سبحاني سلطان الاوليا سيد محي الدين ابو محمد شيخ عبدالقادر جيلاني رضي الله عنه ...... الخ *

End :

و معاندان که در مجلس باشند همه ساکت شوند و اگر سر مرالبه *

No. 864. * ارشاد الطالبين

IRSHAD-AL-TALIBEEN.

Number of pages, 23. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Sufism.

Author: Naseer Jamal Quraishi.

Extent: Complete.

Hints to the author's followers on subjects of "Shariat", Tariqat" and "Ma'rifat".

Beginning :

الحمد لله رب العالمين ميگويد درويش حقير نقير نصير جمال قريشي ...... الخ

End :

هر هرکنان ز عالم رفتیم و هر بماند

Scribe, 'Ain-al-din.

No. 865. آداب *

ĀDAB.

Number of pages 15. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufi ethics.

Author : not known.

Extent : Complete.

A code divided into seven babs (chapters) for "food", "invitation" "sama" (music) and etc.

Beginning :

صنف هذا الاداب الشیخ الکبیر سلطان الطریقت برهان الحقیقت

...... الخ *

End :

مجاهده و ریاضت خواهد کرد تا در باطن او ظاهر شود

Scribe, Ain-al-din Tauheed.

No. 866. شرح رباعیات مولانا جامی *

SHARH-I-RUBAIYAT-I-MAULANA JAMI.

Number of pages, 90. Number of lines on a page, 13. Mode of writing, shikasta. Condition, good. Appearance, old.

Subject : Commentary on Jami's ruba'is.

Author : Maulana Jami.

Extent : Complete.

Jami's commentary on some of his own ruba'is.

Beginning :

حمد الاله هو بالحمد حقیق،

در بحر نوالش همه ذرات غریق

End :

هم فاتحه هم خاتمه اش جمله توئی *

Dated, 1st Rabi'-al-akhir, 1161 A.H.

No. 867. لوائح*

LAWĀ'IH.

Number of pages, 54. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : System of sufistic doctrine.
Author : Maulana Jami.
Extent : Complete.
The full title being,

رسالهٔ لوائح در بیان معارف و معاني *

An explanation of passages, giving the true sense in which the words are used rather than depend on the mere word meanings, and giving a list of the topics dealt with in the beginning.

Beginning :

لا أحصي ثناء عليك كيف و كل ثناء يعود اليك ...... الخ*

End :

لب بكشاي بنطق خاكت بدهان

Scribe, Ain-al-din Tauheed.

Dated, 9th Rabi'-al-thani, 1161 A.H.

No. 868. شرح رسالہ جام جہان نما*

SHARH-I-RISALA-I-JAM-I-JAHAN NUMA.

Number of pages, 75. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.
Author : Not clear from the text.
Extent : Complete.

A commentary on the treatise entitled Jam-I-Jahan Numa dealing with sufi mysticism and laying emphasis on the greatness of the " heart ".

Beginning :

حمد بيحد و شكر بيعد سزاي ذاتيكه وحدتش منشاء احديه و واحديه شد الخ*

End :

و صفات حق ذاته ذاته صفاته صفاته افعاله افعاله در پيش است*

Scribe, 'Ain-al-din tauheed.

No. 869. رسالہ در معرفت *

RISALAH DAR MA'RIFAT.

Number of pages, 31. Number of lines, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.
Author : Not clear from the text.
Extent : Complete.

A treatise on the sufic conception of the Creator.

Beginning :

حق سبحانہ و تعالے شیون ذاتیہ خود را کہ عین ذات اویند الخ *

End :

و این دائرۂ اسما و صفات مبادي تعینات انبیاست و ملائکۂ
کرام علیہم الصلوات والتسلیمات *

Scribe, Muhammad Ain-aldin.

Dated, 17th Rabi-al-thani, 1161 A.H.

No. 870. رسالہ فارسیہ في الطریقۃ النقشبندیہ *

RISALA-I:FARSIYYA FILTARIQAT AL NAQSHBANDIAH.

Number of pages, 8. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.
Author : Maulana Jami.
Extent : Complete.

A short treatise on the Nakshbandi order of sufism.

Beginning :

سر رشتہ دولتي اين برادر بکف آر ...... الخ *

End :

و از انچہ نیاید در پناہ خود دارد جملہ سر خواص و عوام *

Scribe, Muhammad Ain-al-din.

Dated, 1171 A.H.

No. 871. اقتباسات از کتب مختلفہ *

IKHTIBASAT "(Extracts) from different books".

Number of pages, 30. Lines on each page. 13, Mode of writing, Shikasta. Condition, injured. Appearance, old.

End :

زلفت سر خویش و جمالت بخدائي
هر ایک و هم شرح که برمن چه جفا کرد *

No. 1000. * قصاید بدر چاچ

QASAID-E-BADAR CHACH.

Substance, paper. Size, 12¼×10 inches. Number of pages, 113. Number of lines per page, 16. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, poetry

Author, Badruddeen Muhammad.

Extent, complete.

A restored copy of the manuscript described under D. No. 68 of our Descriptive Catlogue of Oriental Manuscripts, Vol. I.

It is a Diwan containing, Qasidas, Ghazals and Qitas of Badruddeen Muhammad usually called 'Badr-e-Chach' (full moon of Chach), Chach being the ancient name of modern Tashkand, the birth place of the poet. Attracts by the liberality of Sultan Muhammad Bin Tughlaq (A.D. 1325—1351) He came to India and spent the greater part of his life at his court and composed many Qasidas in his praise. He was the panegynist of the said Sultan. He died after A.H. 746=A.D. 1346. Qasaides his lyrical poems, he composed a Shah-Namah in honour of the exploits of his patron.

Beginning :

حمد آن سلطان عالم را که عالم پرور است
انس او در راه وحدت انس و جانرا رهبر است *

End -

هر ناوک بلاکه کمان قضا کشاد
مهمش بسوي سینه غم آزماي ماست *
شاهي که لفظ او شکر افشان تر از منت
در باغ مدح طوطي نغمه سراے ماست *
تمت الکتاب در لشکر ظفر اثر *
(مقام تالاب کا کریه *)

Subject : Poetry.

Author : Muhammad Akram Ghanimat of Ganjah.

Extent : Complete.

A Romantic mathnawi depicting the love story of Shahid and Aziz.

Beginning :

بنام شاہد نازک خیالان
عزیز خاطر آشفتہ حالان

End :

برائے من شفیع محشرش کن
اگر خاکم کنی خاک درش کن

The poet belonged to Ganjah in the Punjab.

The work is said to have been completed in A.H. 1096 (A.D. 1685) (vide Descriptive Notice No. 1649, Volume I Catalogue of Persian Mss. in the Library of the India office).

No. 874. کتاب آمدن *

KITAB-I-ĀMADAN.

Substance, paper. Size, $8\frac{1}{2} \times 5\frac{1}{4}$ inches. Number of pages, 38. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Grammar.

Author : Not known.

Extent : Incomplete.

A booklet on the conjugation of Persian infinitives.

Beginning :

آمدن، آمدہ بیاید می آید ...... الخ •

End :

نالیدن رونا نواختن بجانا

No. 875. نا معلوم الاسم *

NAMALOOM-AL-ISM.

Substance, paper. Size, 5×7 inches. Number of pages, 96. Number of lines on a page, 8. Mode of writing, Shikasta. Condition, badly injured. Appearance, very old.

Subject : Miscellaneous.

Author : Not known.

A very badly written booklet on topics mostly of miscellaneous nature.

As some of the first as well as the last pages are missing, neither how it begins can be cited, nor information relating to author, scribe or date of its composition can be had.

No. 876. رساله نسخه جات *

RISALAH NUSKHAJAT.

Substance, paper. Size, 6½ × 4 inches. Number of pages, 28. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Medicine.
Author : Zainulabidin.
Extent : Complete.

A collection of recipes for some of the common human ailments.

Beginning :

دفع بواسیر اول شیرا ترں بر موزہا چسپاند یعنی طلا کند *

End :

بکرم کار ساز بہ شود

No. 877. مکاشفات رضوی *

MUKASHAFAT-I-RADHAVE.

Substance, paper. Size, 11 × 10 inches. Number of pages, 370. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Commentary on Maulana Jalal-al-din Rumi's Mathnawi.
Author : Muhammad Radha.
Extent : Complete.

A Commentary on Jalaluddin Rumis's Mathnavi.

Beginning :

نہ ہر حمدے سزا وار آفریدگار جہاں و جہانیان است نہ ہر حامدے کاشف اسرار قرآن ...... الخ *

End :

ہماں مسایل کہ بجواب اول قانع گشتہ و حاصل این جواب ظاہر است *

Copied from a borrowed manuscripts, scribe being Usman Khan and the date 24th Ziqada 1270 A.H.

No. 878. رسالہ طب یوسفي (شہابي) *

RISALAH-I-TIBB-I-YUSUFI SHIHABI.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 102. Number of lines on a page 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Medicine.

Author: Yusuf Shihabi.

Extent: Complete.

A compendium of Medical Science compiled according to the preface by the author for the Sultan Bahram Shah to gether with Medical pamphlet entitled. نامہ سید محمود ، غیاثیہ انوار الحکمت مراۃ المحققین *

Beginning :

کتاب طب یوسفي شہابي، تصنیف کردہ اند براے بادشاہ *
اکا بر سلطان احمد ... الخ *

End :

لاجرم عنان قلم بر صورت این مرقومہ کہ بجامع الفوائد ......

No. 879. مجمل الحکمت *

MUJMAL-AL-HIKMAT.

Substance, paper. Size, 11 × 10 inches. Number of pages, 368. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Astronomy and Allied Sciences.

Author : Not known.

Extent: Complete.

It is very likely a Persian translation of the abridged رسائل اخوان الصفا * Ikhwan-al-Safa, comprising several "risalahs" on mathematical, logical, natural, astronomical and allied sciences.

Beginning :

الحمد لله رب العالمین ...... اما بعد بدانید کہ کتابہا بسیار
است و بیشتر بلغت ...... الخ *

End :

و در حکمت بطبع و در شریعت ترک لذتہا تقلیدي کنند
و در حکمت بعلم *

No. 880. * ديوان ركن الدين صاين

DIWAN-I-RUKNUDDIN SAYEN.

Substance, paper. Size, 11 × 10 inches. Number of pages, 174. Lines on a page, 20. Mode of writing, Nastaliq. Restored copy. Appearance, new.

Subject : Poetry.

Author : Ruknuddin Sayen.

Extent : Complete.

The poetical works of Ruknuddin Sayen [same as described in No. 21 Desc. Cat. Islamic Mss. (Persian,) Vol. I of this Library].

Beginning :

هر دل که با جناب جلالت مجال یافت
منشور اقتدار و مثال کمال یافت *

End :

هر شب بخیالی و هوای دگرست
هر روز بمنزلی و جای دگرست *

No. 881. * مناظر الانشاء

MANAZIR-AL-INSHA.

Substance, paper. Size, 13 × 8½ inches. Number of pages, 107. Number of lines on a page, 12. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Rhetoric and prosody.

Author : Mahmud bin Shaikh Muhammad Gilani.

Extent : Abrupt ending.

A work on elegant prose writing with a bearing on rhetoric, prosody and figures of speech, etc.

Beginning :

يا مبتدي الانشاء مبسط نور الوجود يا محرري الكلم والقلم ... الخ *

End :

و مقامات بديعي و حريري را که بفتح ميم اسست *

No. 882. * ديوان ادهم

DIWAN-I-ADHAM.

Substance, paper. Size, 11 × 10 inches. Number of pages, 84. Number of lines, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Poetry.

Author : Adham.

Extent : Complete.

Same as No. 26 (a) described in No. 26 (a) Desc. Cat. of Islamic Mss. (Persian) Vol. I of this library.

Beginning :

گل بباغ آمدو شد مرغ چمن نغمه سرا ...... الخ *

End :

از گردش تونیست سرا پای کمے
اے چرخ بگرد تا بگردیم دمے *

No. 883. * دیوان احسن

DIWAN-I-AHSAN.

Substance, paper. Size, 13¼ × 8½ inches. Number of pages 182. Number of lines, 18. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Poetry.

Author: Zafar Khan Mirza Ahsanullah (pen name Ahsan).

Extent : Incomplete.

Same as described in No. 3 of the Cat. of Islamic Mss. (Persian), Vol. I of this Library.

Beginning :

چوں گردد شرمساري در قيامت عذر خواه ما *

End :

که سر نیست در زیر بار کلاه *

No. 884. * دیوان شفائي

DIWAN-I-SHIFAI.

Substance, paper. Size, 11 × 10 linches. Numberof pages, 178. Number of lines on a page, 18. Mode of writing, Shikasta. Condition, restored copy. Appearance new.

Subject: Poetry.

Authors: Sharf-al-din Hasan Shifai.

Extent: Complete.

Beginning :

اے زده برتر از کمان خیمهٔ کبريائي را
دست بتو کجا رسد عقل شکسته پاي را *

End :

بدگمانی بس که دامن میزنی بر آتشم *
چون شفائی ریشه جان از امتحانم سوختن *

Same as described in No. 23, Vol. I, Cat. of Islamic Mss. (Persian) of this Library.

No. 885. دیوان شوکت *
DIWAN-I-SHAUKAT.

Substance, paper. Size, 11 × 9½ inches. Number of pages, 33. Number of lines on a page, 20. Mode of writing, Nastaliq. Restored Copy. Appearance, new.

Subject : Poetry.

Author : Shaukat.

Extent : Complete.

A concise poetical work of " Shaukat " whose full name is not known.

Beginning :

خدایا گرد باد شعله گردان پیکر مارا
غبار آسیائے باد کن خاکستر مارا *

End :

دماغ کهنه چون مینا بلند از نشه مبریم
به مخموران خود کردی تغافل پیشه اے ساقی *

Restore dfrom No. 197 Vol. I Desc. Cat. of Islamic Mss. (Persian) of this Library.

No. 886. انشاے زینتی *
INSHA-I-ZEENATI.

Substance, paper. Size, 8 × 4½ inches. Numbre of pages, 221. Number of lines on a page, 14. Mode of writing, Shikasta. Condition, much injured. Appearance, old.

Subject : Letters.

Author : Md. Zain-al-din Ali Khan.

Extent : Complete.

The first eleven folios of this Mss. are entitled انشاے زینتی * the next seven ones are entitled ظفر نامه * and the rest are entitled علیات الاخری *

The first folio of the Mss. and a few others here and there are torn.

Insha-i-Zeenati consists of 41 letters of literary value. The second one deals with anecdotes relating to the vizier of Nausherwan-i-Adil, viz, Khaja Buzer Jmehar. The third is a translation of some of the "Ahadith"

Beginning :

حمد ثنای جناب صمدیت تقدس و تعالی بوجود تقریر و
تمهید قلم در آوردن ... الخ *

End :

عشقبازان را بقا اندر بقا
حصه انها وصال نور عین
بهره اینها جمال کبریا *

Scribe, Muhammad Ibrahim Ispahani Dated, 12th Shaban 1124 A.H.

No. 887. * ارشاد السالکین

IRSHAD-AL-SALIKEEN.

Substance, paper. Size, 8×5 inches. Number of pages, 230. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, badly injured. Appearance, old.

Subject: Theology.

Author: Muhammad Sadiq Latifi-al-Khadri (as given in the 3rd treatise).

Extent : Complete.

Apart from the one entitled * ارشاد السالکین there are three more treatises embodied in this manuscripts, viz., * الانسان الکامل ، رسالهٔ وجودیه and * مواهب القادریه all under one cover. All of them deal with sufic mysticism of the Qadriya order.

Beginning :

الحمد لله الذي جعل انبیائه ...... الخ

End :

چنانچه در رساله سابق تفصیلاً ذکر کرده شد *

Dated 11th Jamadi-al-awwal 1197 A.H.

No. 888. * طامة الکبری

TAMMAT-AL-KUBRA.

Substance, paper. Size, $11\frac{1}{4}\times10\frac{1}{2}$ inches. Number of pages, 290. Number of lines on a page, 20. M[illegible]e of writing, Shikasta. Restored copy. Appearance, new.

Extent : Incomplete.
Subject : Poetry.
Author : Shaikh Jalal aldin Humzah Adhuri.
Extent : Complete.

This is a restored copy from the India Office Library Mss. No. 78. The proper title of this work should be * مرات (the mirror) of which طامة الكبرى* is one of the babs. The first bab is a kind of introduction on preliminary discourse on the creation in general and contains after the usual praises of God, Muhammad and etc., an account of the reasons the author had for writing this work.

Beginning :

خالق الخلق و هو مولانا ذکره بالتقدم اولي *

End :

چوں غرائب نداشت او انجام
ختم کردیم والصلواة وسلام *

Other copies are described in the Ethe's Cat. of Persian Mss. in the India Office Library Vol. I, No. 709-711.

No. 889. * دیوان آذري

DIWAN-I-AZURI:

Substance, paper. Size, 11 × 10 inches. Number of pages, 240. Number of lines per page, 11. Mode of writing, Shikasta. Condition, restored copy. Appearance, new.

Subject: Poetry.
Author: Sheik Adhuri.
Extent: Complete.

Poetical works of Hamza bin Ali bin Malik bin Hasan Altusi commonly styled Shaik Adhuri. Every page of the restored copy of this manuscript bristles with mistakes which the examiner has attempted to rectify.

Beginning :

آغاز کن به که کند مردم دانا
بر نام خداوند تبارک و تعالے *

سر دفتر دیوان کتب خانهٔ دانش
حمدیست ستائش صفت حضرت اعلے *

End :

خدنگ چشم تو از دل گذشت هیچ نگفت
که گفته اند بزرگان که از گذشته نگویند *

No. 890. * منتخب اشعار فارسي

MUNTAKHAB ASHAR-I-FARSI.

Substance, paper. Size, 11 × 10 inches. Number of folios, 104. Number of lines per page 20. Mode of writing, shikasta, restored. copy. Appearance, new.

Subject : Poetry.
Author : Several poets.
Extent : Complete.

As the titles suggest, this manuscripts has in it . Selections from the works of the Poets * موسوی ، جرات ، واعظ ، and شوکت

Beginning :

دیباچه ...... سبحان الله هر چند دیده قلم را از کحلهٔ ذات سرمهٔ سلیماني ....

End :

نظم ...... پیدا گفتگو در کنه ذاتش نیست دانا را
بود ناچار از ضبط نفس غواص دریا را *

شوقم شتاب دارد و کوتاه میکنم
این نیم جان سوخته بادا فداي تو *

Restored from No. 197, Catalogue of Islamic Manuscripts (Persian) Volume I of this Library.

No. 891. * دیوان صیدي

DIWAN-I-SAIDI.

Substance, paper. Size, 11 × 10 inches. Number of pages 108. Numb of lines per page, 20. Mode of writing, shikasta. restored. copy Appearance new.

Subject : Poetry.
Author : Mir Syyid Ali Saidi.
Extent : Complete.

A collection of Mir Sayyid Ali " Saidi's" Khasidas, mathnavis, Ghazal intermixed with rubais, Qitas, etc.

Beginning :

شد بس که از خرام تو تعبیر حالها
از جا در آمدند بگلشن نهالها *

End :

ار الفت این زمان در جامه مرد
بے بہرہ چو باغبان سروستانم *

Restorod from No. 26 (Persian) Catalogue of Islamic Manuscripts Volume I of this library.

No. 892. انتخاب مرزا طاہر وحید *

INTIKHAB-I-MIRZA TAHIR WAHEED.

Substance, paper. Size, 11 × 10 inches. Number of pages, 146. Numberof lines, per page, 20. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject : Poetry.

Author : Imadud Daula Mirza Muhammad, Tahir Wahced.

Extent : Complete.

As the title suggests, this manuscript contains selections from the Poetical works of Imad-al-daulah Mirza Muhammed Tahir Wahid, chiefly "Rubais' "Ghazals", etc.

Beginning :

چنان کز سنگ و آہن آتش سوزن کند پیدا
زني چوں ہر دو عالم را بہم جانان شود پیدا *

End :

نیست اینکہ گردوں بے غرض پیري کس بخشد
ز رفتن کرد کم افزود اگر در چشم پروازے *

Restored from No. 26 (Persian) Catalogue of Islamic Manuscripts, Volume I of this Library.

No. 893. دیوان یاد *

DIWAN-I-YAD.

Substance, paper. Size, 11 × 9½ inches. Number of pages (Persian 26), and (Urdu) 16. Number of lines per page, 17. Mode of writing, nastaliq. restored copy. Appearance, new.

Subject : Poetry.

Author : Shah Mahmud " Yad "

Extent : Complete.

Under one cover are poetical works (i) in Persian consisting of 13 folios and (ii) in Urdu of 8 Folios of Sha Mahmud "Yad". The Urdu part of the " Diwan " bears Urdu No. 128, all arranged alphabetically .

Beginning :

محبت زنده مي سازد دل پژ مردۀ ما را
مرا شکم سبز گرداند گل افسردۀ مارا *

End :

الهي گلشن دولت ہميشہ خورم دار
دعاے من تو اجابت کن اے مجيب قدير *

Restored from No. 66 (Persian) Catalogue of Islamic Manuscripts, Volume I of this library.

No. 894. صراح اللغات *

" SURAH-AL-LUGHAT.

Substance, paper. Size, 12×7½ inches. Number of pages, 592, Number of l;nes, per page, 17. Mode of writing, nastaliq. Condition slightly injured. Appearance, old.

Subject : Lexicography.

Author : Abul Fazl, Muhammad Bin Umarbin Khalid.

Extent : omplete.

This manuscript is an abridgment of Jauhari's Arabic Dictionary with Persian equivalents added to Arabic words. This should strictly speaking, be entitled Sehha-al-Lughat.

Beginning :

قال الفقير الي مولاه الغني به عمن سواه الواثق بالمتعالي
عن الولد والوالد ابوالفضل محمد بن عمر بن خالد المدعو بجمال
القرشي جمّل الله احواله و حصل آماله احمد الله وهو المحمود بكل
اللغات و جلّها و اشكره و هوالمشكور...... الخ *

End :

و بيدار شدن از خواب بقظان بيدار ....

No. 895. كشف الغطاعن اشراط يوم الجزا *

KASHF-AL-GHITA-AN-ASHRAT-I-YAUM-AL-JAZA.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 132. Number of lines per page, 17. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject : Traditions.

Author : Moulvi Mohammed Baqer.

Extent : Ccomplete.

This manuscript is an explanation of some 6f the traditions with a preface dealing with the age of this world, etc.

Beginning :

حمديكه انيس شام غريبان ظلمت اباد شدايد دنيا بود و ثنائيكه دليل سر گشتگان ساهرة آشوب زاي شورش افزا باشد مرقديوم باعثي را كه بعثت ميمنت اثر هادي مارا بارفيين محشر طامة الكبرى ...... الخ *

End :

و اين عاصي و ديگر مطالعان موفق را از ملاحظه اش منتفع سازد و توفيق عمل و استقاست دهد انه قريب مجيب *

dated 1203 A.H.

No. 896. منتخبات *

"MUNTAKHABAT".

Substance, paper. Size, 7 × 4½ inches. Number of pages, 378. Number of lines per page 12. Mode of writing, partly shikasta, partly nastaliq and naskh. Condition, slightly injured. Appearance, old.

Subject : Letters and Miscellaneous.

Author : Compiler is not known.

Extent : complete.

As the title of this manuscripts suggests, it is a collection of a number of treatises, the titles of some of which are "15 letters", تاريخ تولدات سلوك العارفين ، دار الاسرار ، مرغوب القلوب ، مثنوى شريف ، رسالہ مرج البحرين *

Beginning :

رقعات من تصنيف بايزيد بسطامي قدس الله سره العزيز رقعه اول بجانب محمد لطيف........ الخ *

End :

جو کچھ کہ خدا سے باز رکھتا ہے تیرے تیں تمام نان و حلوا
نام کیا ہوں میں اے فرزند *

Scribe, Aqa Kalb Ali dated 1211 A.H.

No. 897. * بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size, 9½ × 6⅞ inches. Pages, 514. Number of lines per page, 13. Mode of writing, shikasta. Condition, very badly injured. Appearance very old.

Subject : Romance.

Author : Sheik Inayathullah Kanbui.

Extent, Incomplete.

A very famous collection of tales and ancedotes based on the romance of Jahandar Shah and Bahrawar Bano.

Beginning :

فاتحہ کتاب مستطاب آفرینش و پیرایہ صحیفہ دانش و بینش
حمد خداوند خردبخش سخن آفرین و صورت نماے معنی ... الخ *

End :

Not easily readable due to damages.

No. 898. * بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size, 9 × 7 inches. Pages, 508. Number of lines, 16. Extent, incomplete. Mode of writing, shikasta. Condition, injured. Appearance, old.

Subject : Romance.

Author : Shaik Inayathullah Kanbui.

Extent, incomplete.

A too well known collection of tales and anecdotes, etc. with the frontispiece missing in the manuscripts.

Beginning cannot be stated for want of the missing page. It should be the same as 897-

Scribe " Roshan Roy, dated 15th Jummada-al-awwal, 1212 A.H.

No. 899. رسالہ عقائد *

RISALAH-I-AQA'ID.

Substance, Size, paper. 8¼ × 7 inches. Number of pages, 164. Number of lines per page, 13. Mode of writing, nastaliq. Condition, injured. Appearance old.

Subject : Theology.

Author : Ibrahim Bin Mohammed.

Extent, : Cmplete.

It is a collection of the Prophet's sayings divided into a hundred and nine "fasls" chapters, proving that only one of the 72 sects among Muslims, viz., اهل سنت الجماعت * alone are following the path of I slam rightly and is, therefore, the only one to enter into جنت * heaven.

Scribe, Mohammed Ali.

Beginning :

الحمد الله رب العالمين و الصلوا والسلام علي رسولہ محمد و آلہ
و اصحابہ اجمعين بعد حمد و صلواة گولا بندہ محمد ابراہيم بن محمد
کہ حضرت رسالت پناہ عليہ الصلواة و السلام فرمودہ اند کہ امت
من ہفتاد و ۳ سہ فرقہ خواہند شد ...... الخ *

End :

ايشان خلق را منظور نداشتند و ہمہ چيز از خالق ميدانند *

Dated, 7th Rabial awwal 1238 A.H.

No. 900. انشاے صبيان *

INSHA-I-SIBIYAN.

Substance, paper. Size, 9 × 6¾ inches. Number of pages, 118. Number of lines per page, 11. Mode of writing, nastaliq, Condition, injurd slightly. Appearence, old.

Subject, Letters.

Author, Not known.

Extent, complete.

This manuscript is believed to have been issued in 3 volumes of which this is the first, divided into 36 babs. It is a collection of letters on various topics.

Beginning :

No. 901. اوراق الصرف *

AURAQ-AL-SARF.

Substance, paper. Size, 7¾ × 6 inches. Number of pages, 214. Number of lines per page, 9. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, old.

Subject : Etymology.

Author : Not known.

Extent : Complete.

It is a manuscript dealing with the صرف * of Arabic words using the Persian medium for its explanation.

Bginning :

بدانید کہ کلمات لغت عرب باعتبار سلامت و صحت و علت مواد خود منقسم اند بہ سہ ۳ قسم سالم و صحیح و معتل زیرا کہ حروف مبانی بیرون نیستند ازین اوجہ ثلاثہ مذکورہ و ترکیب کلمات بدون آنہا غیر ممکن ... ... الخ *

End :

الحمد للّٰہ با البدایتہ والنہایۃ و الصلوۃ علی نبینا محمد و آلہ و اصحابہ اہل الہدایۃ *

No. 902. نام حق *

NAM-I-HAQ.

Substance, paper. Size, 9 × 6½ inches. Number of pages, 303. Number of lines per page, 17. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Theology.

Author : Sharf-al-din-Bukhari.

Extent : Complete.

The first eight folios of this manuscripts, entitled نام حق are verss on obligatory prayer, ablution, fasting, etc., and beginning

نام حق بر زبان همی رانم
کہ بجان و دلش همی خوانم *

The remaining 152 folios deal with the قصص الانبیا؟ * This is possibly a wrong title for مجمع احسنات * This is biographies of all the prophets, and

Beginning :

الحمد لله رب العالمين و العاقبة للمتقين و الصلواة علي رسوله محمد و آله اجمعين *

روايت كرد محمد ابن ابراهيم ابن اسحق نصاري رحمة الله عليه باستاد كه او را بود از امام المتقين امام جعفر صادق و از پدر خود محمد ابن علي .... الخ *

End :

هيچ كدام بشرف ايمان مشرف نشدند اللهم علي النبي الرحمة ......

No. 903. رساله در علم نحو *

RISALA-DAR-ILM-I-NAHO.

Substance, paper. Size, 10½ × 6 inches. Number of pages, 76. Number of lines per page, 13. Mode of writing, partly nastaliq and partly naskh. Condition, injured. Appearance, old.

Subject : Grammar.

Author : Not known.

Extent : Complete.

This manuscript consists of four small treatises on the Arabic صرف و نحو explained in Persian. The first folio of the treatise is missing and the beginning is abrupt.

Beginning :

و يسر يسراً و اين امثال نيز......... الخ *

End :

ولكل و جهة موليها فاستبقو الخيرات *

No. 904. محاسن آداب از طريقه طاهرين *

MAHASIN-E-ADAB AZ TARIKA-E-TAHIRIN.

Substance, paper. Size, 9 × 5 inches. Number of folios, 650. Number of line, per page, 17. Mode of writing, good, nastaliq. Condition, very badly injured. Appearance, very old.

Subject : Ethics.
Author : Mukammad Bakhir Bin Muhammed Taqi.
Extent : Cmplete.

This manuscripts appears with the above title as per the first folio of it though it should strictly speaking about the حلیه المتقین * "Hulyat-al-Muttaqeen" It is a treatise on the customs and observances of daily life according to the precepts of the Imams.

درآداب لباس - در آب حلی و زیور پوشیدن - و سرمه کشیدن - در آئینه نظر کرد و در آداب خوردن و آشامیدن *

It is divided into 14 babs with a "Khatimah". According to the index. the following are some of the headings :—

در آداب لباس، در آداب حلي و زيور پوشيدن و سرمه کشیدن - در آئینه نظر کردن و در آداب خوردن و آشامیدن *

The first folio is missing. ' The Khatimah" is in miscellaneous matters and begins as follows :—

Beginning :

در بیان بعضي از آداب متفرقه و فوائد نافعه از حضرت صادق منقول است که بسیار است که بعضي از شیعیان ما در افتداي بعضي از کارها فراموش میکنند گفتن ...... الخ *

End :

و بهترین مردم کسي است که مردم از و منتفع شوند *

Dated, 6th Muharram, 1102 A.H.

No. 905. رساله در بیان محاسن آداب *

RISALA DAR BAYAN MAHASIN-I-ADAB.

Substance, paper. Size, 9 × 4¾ inches. Number of pages, 737 (with 17 pages of Tabirnama). Number of lines per page, 17. Condition, injured. Mode of writing, crude Nastaliq. Appearance, old.

Subject : Ethics.
Author : Muhammed Bakhir Bin Muhammed Taqi.
Extent : Complete.

This like is the preceeding manuscript, in its opening pages entitled محاسن آداب but at its end is entitled * حلیه المتقین This is also divided into 14 babs and transcribed by a "different" but poor copyist. Besides, there are 9 folios of Tabirnama at the end. Its subject matter is the same as the preceeding one's and divided into 14 babs.

Beginning :

الحمد لله الذي علي انبيايه المرسلين ماحسن حلية المتقين و بعث نخبة اصفيايه محمداً صلى الله عليه و آله التتميم مكارم اخلاق المومنين و اكمل في اوصيايه المنتخبين .... الخ *

End :

و بهترين مردم كسي است مردم از و منتفع شوند *

Scribe, Sharief Hussain Bin Sultan Ali.

No. 906. تشريد النوم بموعظة القوم *

TASHRID-UL-NOUM BAMAUAIZUTH-AL-QAUM.

Substance, paper. Size, 9½ × 6½ inches. Number of pages, 514. Number of lines per page, 15. Mode of writing, Nastaliq. Condition, very badly injured. Appearance old.

Subject : Biography.

Author : Muhammed Bin Mohammed Jan-i-Jahan.

Extent : Incomplete.

Some of the folios of this manuscript are either missing or badly arranged and on account of its much injured contition, it is difficult to trace either the scribe or the date. It is a chronology of some of the Muslim divines and their greatness, in brief, expatiated.

The beginning cannot be stated as the first few folios are missing.

Beginning :

فيض ابتسام قطان مجامع ملكوت معطر كردد الخ *

End :

الشيخ الكامل شيخ محمد انور بن شيخ منور رحمة الله عليهما محمد خان جهان ولد حاجي محمد انور قدس الله اسرا رهيم *

No. 907. انتخاب قصص الانبياء *

INTIQAL HASAS-UL-ANBIA.

Substance, paper. Size, 8½ × 5½ inches. Number of pages, 135. Number of lines per page, 13. Mode of writing, shikasta, Condition, injured. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.

The first fifty-eight folios of this manuscript deal with the "Miraj" معراج of Hazrath Muhammad, the Prophet of Islam, the matter being taken from قصص الانبیاء نوری and bears a different date from the one noted above. The remaining folios deal with the titles and etc., of the Prophet, which also has been taken from the same book, viz., قصص الانبیاء نوری

Beginning :

الحمد لله رب العالمین و الصلواة و السلام علي سید المرسلین محمد و آله و اصحابه اجمعین ـ بدانکه بندهٔ ضعیف ذکر معراج شریف از کتاب قصص الانبیاء نوري انتخاب براے مشتاقان جمال باکمال و متصوران شب و روز حضور عالي تحریر نمود ... .. الخ *

End :

اکنون هیچ قبیله از فرزندان او بیش نیستند *

Dated 2nd Rabi-al-awwal, 1259 A.H.

No. 908. منتخب *

MUNTAKHAB.

Substance, paper. Size, 6¼ × 4 inches. Number of pages, 227. Number of lines per page, 9. Mode of writing, shikasta. Condition, a number of folios in the beginning have been very badly injured. Appearence, old.

Subject : Astronomy.

Author : Lutfullah.

Extent : complete.

This manuscript is an abridged Persian translation of خلاصة الحساب "Khulasat-al-Hisab", by Lutfullah Muhandis, dealing with astronomy, astrology and arithmetic. Folios 5 to 34 are very badly injured. The last fourteen folios deal with Arabic numerals, and how they are written.

Beginning :

الحمد لله رب العالمین و الصلواة و السلام علي رسوله محمد و آله واصحابه اجمعین اما بعد میگوید لطف الله مهندس استاد احمد لاهوري غفر الله له .... الخ *

End :

اعني چار جذ راست که دو باشد *

Scribe, Ghulam Muhammad.

Dated, 24th Muharram, 1247 A.H.

No. 909. * شرح پنج رقعات

SHRARH-I-PANJ-RUQAT.

Substance, paper. Size, 8¼ × 5¼ inches. Number of pages, 290. Number of lines per page, 16. Mode of writing, Nastaliq. Condition, badly injured. Appearance, old.

Subject : Letters.

Author : Àbdul Ahad.

Extent : Complete.

The first 75 folios, written in good nastaliq, of this manuscript are in prose, the rest, which is by a different hand, using a different ink, used written in shikasta, are in verse. It is an explanation of رقعات, or پنج رقعه by Moulana Nuruddin Zahuri Tarshizi.

Beginning :

اے در صفتت خس بدہاں اہل زباں

درمتن جلالت ہمہ شارح حیراں ٭

عذراں طومار آہ خونین جگران جانگداز و بیدلان با نالہ دمساز

مضمون قیامت مشحون یاد شاھدیست کہ ریحان خطان روزگار

پرسبزي حسن بوام گرفتہ سبزۂ بیگانہ چمن جمالش ...... الخ *

End :

جرم بے اندازہ گلگوں پوش

و جہل آئینہ ادار *

صیقل توفیق من بدنام

غفلت پروري *

Scribe, Mohkam Beg.....

Dated, possibly 15th Jamadi-al-awwal, 1243 A.H.

No. 910. * نگارستان

NIGARISTAN.

Substance, paper. Size, 7¾ × 4½ inches. Number of pages, 428. Number of lines per page, 17. Mode of writing, crude nastaliq. Condition, injured mostly margin. Appearance, old.

Subject : Ethics.

Author : Not known.

Extent : complete.

This manuscript is divided into eight "babs" and attempted to be brought out on the lines of Gulistan of Saadi, in style, language and, etc.

Beginning :

منتہاے بے منتہا خداے بے ہمتاے را عز وجل کہ در تشدید
بناے حکمش عمل است ونہ تنقید قضاے حکمش .. .. الخ *

End :

سود نہ زاہد را زدلق کبود
آنکہ حق را بخرقہ یافت کہ بود *

No. 911. کفایة المومنین في معجزات ائمة المعصومین *

KIFAYAT-UL-MOMINEEN.

Substance, paper. Size, 9 × 5 inches. Number of pages, 395. Number of lines per page, 17. Mode of writing, nastaliq. Condition, injured in the margin. Appearance, old.

Subject : Theology.

Author : Mohammed Sharif.

Extent : Incomplete.

This manuscript is divided into 14 "babs" deals with the miracles of the Imams, معجزات ائمه * The first ten and the last folio having been lost they seem to have been replaced by new ones by Syed Rida Hussain, possibly with the help of his own copy of it.

Beginning :

حمد و سپاس نامحدود واجب الوجود یرا کہ خلقانرا بدین
مبین بہترین موجودات راہ نمود الحمد لله الذي ہدانا لہذا و
کنا لنہتدي لولان ہدانا الله لقدجاءت رسل ربنا بالحق ...... الخ *

End :

کہ انشاء الله آن نیز عنقریب محصل خواہد شد *

Scribe, Syed Rida Hussain.

Dated, 25th Ziqa'dah 1273 A.H.

No. 912. کتاب مجمع الفرس *

KITABI--MAJMA-UL-FARS.

Substance, paper. Size, $9\frac{1}{2} \times 5\frac{3}{4}$ inches. Number of pages, 467. Number of lines per page, 19. Mode of writing, nastaliq. Condition, much injured. Appearance, very old.

Subject : Lexicography.

Author : Muhammad Khasim "Sururi".

Extent : Complete.

This is the first edition of the Persian dictionary by the authors drawing for its matter freely from other standard works then available.

Beginning :

ابتداي كلام هر دانشمند سخنور و انتهاي سخن هر خردمند هنر پرور شايشته و سزا وار است ... ... الخ *

End :

من آنچه شرط بلاغست بانو مي گويم
تو (آنچه) از سخنم پندگير و خواه ملال *

Dated, 30th Ziqa'dah 1030 A.H.

No. 913. رسالہ در علم جفر و رمل و دعوت اسماے عظام *

RISALA-DAR-ILMI-JAFAR-O-RAMAL.

Substance, paper. Size, 6¼ × 5¼ inches. Number of pages, 294. Number of lines per page, 14. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Astronomy.

Author : Not known.

Extent : Incomplete.

The first 29 folios of this manuscript deal with علم جفر و رمل * "Ilm-i-Jafr-o-Ramal", with 13th Jamadi-al-sani 1216 A.H. as its date. The last 126 folios deal with "Dawat-i-asmai-uzzam دعوت اسماے عظام with 6, the Shawwal 1216 A.H. as its date. One or two of the opening folios of the former are missing and, therefore, it begins abruptly thus :—

Beginning :

اول و نصرة الخارج راباد دويم گرفته اند بدين ترتيب ... الخ *

The second treatise begins as follows :—

جوهر سيوم در عمل دعوت اسماے عظام وغيره و شرائط آن و اين مشتمل بر مقدمه و چند فصول است .... الخ *

End :

هرچه مشكل باشد حل ـ آسان شود اين اسم كاي است *

No. 914. مباحث اضافت قوانین منطق *

MABAHITH-E-IZAFAT QAWANEEN-I-MANTIQ.

Substance, paper. Size, 10 × 6¾ inches. Number of pages, 122. Number of lines per page, 26 in the first two folios and 13 in the other 59 folios. Mode of writing. Nastaliq, Condition, good but the paper has become brittle. **Appearence**, old.

Subject : Grammar and Logic.

Author : Ghulam Mahdi Khustar.

Extent : complete.

The first few folios of this manuscript deal with a literary discussion of اضافت "apostrophe" in the Persian Grammar by some unknown author but the author of the remaining folios is Ghulam Mahdi Khustar. The later 59 folios deal with * قوانین منطق i.e., rules in logic.

Beginning : of the first part, i.e., "مباحث اضافت"

اضافت نسبت کردن چیزیرا بسوی چیزی .... الخ *

Beginning : of the secnd part i.e., "قوانین منطق"

افضل طریقه که اختتام مقاصد کلي .... الخ *

End :

لهذا حصول يقين و عمل آن بهترين مقاصد است *

Dated, 5th Muharram, 1275 A.H.

No. 915. عقائد جامي *

AQAID-I-JAMI.

Substance, paper. Size, 6 × 4⅓ inches. Number of pages, 95. Number of lines on a page, 11. Mode of writing, partly crude Nastaliq and partly Shikasta. Condition, badly injured. Appearance, old.

Subject : Theology.

Author : Maulana Jami.

Extent : Complete.

A collection of short theosophical poems on the Muslim creed by Jami. This manuscript is also known as, * اعتقاد نامه

Scribe, Farrakh, S/o Mulla Ashraf Khurasani.

Beginning :

بعد حمد خدا و نعت رسول

بشنو این نکته را بسمع قبول *

End :

از روے احتیاط برجا و اولي و انسب است *

Dated, 15th Jamadi-al-Sani 1247 A.H.

No. 916. * مثنوي يوسف زاليخا

MATHNAVI-E-YOUSUF-ZALEEKHA.

Substance, paper, Size, 9¼ × 5⅜ inches. Number of pages, 279. Number of lines per page, 15. Mode of writing, crude nastaliq. Condition very badly injured. Appearence, old.

Subject : Romance.
Author : Abdul Rahman Jami.
Extent : Complete.

A romantic mathnavi with brief explanations and glossary noted below difficult words and phrases :—

Scribe, Syed Ataullah.

Beginning :

الهي غنچهٔ امید بکشا
گلے از روضهٔ جاوید بنماے *

End :

کہ بہست از ہرچہ گوئي خاموشي بہ

Date, 2nd Rabi-ul-Awwal 1143, A.H.

No. 917. * مثنوي يوسف زليخا

MATHNAVI-I-YUSUF-ZALEEKHA.

Substance, paper, Size, 9¼ × 5¾ inches. Number of pages, 278. Number of lines per page, 15. Mode of writing, nastaliq. Condition, injured in the margin. Appearance, old.

Subject : Romance.
Author : Abdul Rahman " Jami".
Extent : Complete.

This another copy of the romantic mathnavi in a better condition and with similar explanation of difficult words and phrases, etc., noted just below the text.

Beginning :

الهي غنچهٔ امید بکشا
گلے از روضهٔ جاوید بنماے *

End :

زبان را گوشمال . خامشي ده

که هست از هر چه گوئي خامشي به *

Scribe, Muhammad Sibghatullah.

Dated, 2nd Ziqa'idah 1242, A.H.

No. 918. * فقه شیعه

FIQH-E-SHI'AH.

Substance, paper. Size, 9 × 5½ inches. Number of pages, 286. Number of lines per page, 15. Mode of writing, poor Nastaliq. Condition, badly injured. Appearance, old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

As some of the folios, atleast one on either end are missing, it is not possible to give either the name of author or scribe or the date of the manuscripts. It deals with tenets according to the Shiah community. The beginning of the manuscript cannot be quoted, as usual.

Beginning :

و در مطلق چناں گوید کہ *

End :

صداق بدانکہ ذکر صداق در نکاح *

No. 919. * مفتاح الجنان

MUFTAHUL JINAN.

Substance, paper. Size, 12 × 8 inches. Number of pages, 381. Number of lines per page, 21. Mode of writing, crude Nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Muhammad Bin Mujir Bin Vajih Adib.

Extent : complete.

It is a work on Muslim Theology and moral Philosophy, especially on the ceremonies and outer observances of Islam, as prayers, invocations, etc., having 25 " babs ", chapters, based on several books on " Tafsir " تفسیر such as تفسیر زاهدی تفسیر مغنی تفسیر منیر تفسیر and etc.

Beginning :

حمد بیحد و ثناے بیعدد سر خالق احد و رازق صمد کہ برگزیدۂ
بشر را بر کل مخلوقات قال اللّٰہ تعالے ... الخ *

End :

نیکي براے اودہ درجہ و محو کنم از وے دہ بدي ......

Scribe, Abdul Ali.

Dated, 18th Jamadi-al-Thani 1262, A.H.

No. 920. مکاتبات علامي *

MUKATABAT-Ī-ALLAMĪ.

Substance, paper. Size, 9⅝ × 5⅓ inches. Number of pages, 676. Number of lines per page, 15. Mode of writing, mostly nastaliq though some folios are in crude shikasta. Condition, much injured. Appearance, old.

Subject : Letters.

Author : Abul Fadhal. ابوالفضل *

Extent : Complete.

A judicious collection of official letters and refined prose writing of Abul-Fadhal bin Abd-al-Samad bin Afzal Muhammad (first edition) or daftar.

Beginning :

گونا گوں نیائش مر داور یرا کہ وجود بشر را از کارخانۂ عنایت
کسوت حیات ...... الخ *

End :

شناسندہ گر نیست شوریدہ مغز
نہ بہرہ شناکے زد یندار نغز ...... الخ *

Scribe, Shaik Mustafa.

Dated, Rabi-al-Awwal 1160, A.H.

No. 921. چہار گلزار *

CHAR GULZAR.

Substance, paper. Size, 8¼ × 6¼ inches. Number of pages, 198. Number of lines per page, 13. Mode of writing, nastaliq. Condition injured. Appearance, old.

Subject, Etymology.

Author, Nisari.

Extent, complete.

This is an advanced treatise on the Etymology, Syntax and Prosody of the Persian language by an ananymous grammarian, possibly a translation of some Arabic grammar by one Nisari.

Beginning :

بعد حمد بی حد ایزد صمد لم یلد ولم یولد و نعت سید امجد اضعف بندگان باری نذاری چنین گوید که روزی بنده را صاحب بلند اقبال دریا نوال ...... الخ *

End :

Last few pages badly injured.

Dated, 9th Jamadi-al-Thani, 1245 A.H.

No. 922. * نجم الهدی

"NAZMUL HUDA".

Substance, paper. Size, 9⅜ × 6½ inches. Number of pages, 99. Number of lines per page, 17. Mode of writing, shikasta. Condition, injured. Appearances, old.

Subject : Theology.

Author : Syed Mohammad Husawi Walih.

Extent : Incomplete.

This manuscript aims at the differentiation between حقیقت ، طریقت ، شریعت and معرفت each of which is sub-divided into 8 to 11 لمعه "babs."

Beginning :

زینت آغاز این فرخ کتاب
گشت از حمد کریم مستطاب *

End :

پس کلام و صمت اوار دو یقین
نیست غیر از طاعت جان آفرین *

No. 923. * مفتاح الصلواة

MIFTAH-AL-SALWAT.

Substance, paper. Size, 9 × 6½ inches. Number of pages, 255. Number of lines per page, 11. Mode of writing, crude Nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Anañymous.

Extent : Gmplete.

A religious treatise on prayer, rites and observances in Islam. It has glosses on the margin and below the text. The author remains ananymous after mentioning that the work was written for one of his nephews named Sheik Ahmed bin Sulaiman.

Beginning :

الحمد لله رب العالمين والصلواة والسلام علي رسوله محمد سيد الاولين والآخرين و علي آله واصحابه اجمعين بدان نيک بخت کند ترا حق تعالے که دانستن فرض بر هر مکلف فرض است و دانستن واجب واجب است و دانستن .... الخ *

End :

بسيارے از مسائل درين رساله بجهت اختصار ترک نموده شد اينقدر بجهت عمل کافي است *

Dated, 1st Rabi-al-Awwal, 1270 A.H.

No. 924. شرح قصيده بردة *

SHARAH-I-QASIDAH-I-BURDAH.

Substance, paper. Size, 9 × 6 inches. Number of pages, 174. Number of lines, per page, 13. Mode of writing, shikasta. Condition, good. Appearance, old.

Subject : Eulogium.

Author : Ghazanfar bin Jafar Al Hussaini.

Extent : Complete.

An attempt in the persianat explanation of the well-known Qasidat-al Burda in Arabic, written by Sharf-al-din Abu Ubaidullah Muhammad Bin Syed Albuseri.

Beginning :

موزون ترين کلامي که ارکان بيت المعمور
قصيده سخن از و سالم است حمد و ثناء قادريست
که نظم سلسله آفرينش از مطلع تا مقطع اثر قدرت اوست ... الخ

End :

شتران بآوازهاے خوش و مراد و وام و استمرار باران رحمت *

Dated, 15th Ziqaidah, 1242 A.H.

No. 925. شرح فارسي بر كتاب الفرائض *

SHARH-I-PHARSI BAR KITAB-UL-FARAIDH.

Substance, paper. Size, 9 × 6 inches. Number of pages, 380. Number of lines per page, 17. Mode of writing, shikasta. Condition, injured. Appearance old.

Subject : a commentary on Kitab-al-Faraidh.

Author : Mir Sheik bin Nur-al-din Muhammad Alburani.

Extent : Complete.

A Persian commentary on the Arabic work كتاب الفرائض* with تركه "division of property", both movable and immovable, and the share of each of the heirs ubon one's death.

Beginning :

الحمد لله الذي جعل العلماء ورثة الانبيا .... الخ

End :

و باقي مسايل در مطولات مذكور است *

Scribe, Khader Ali.

No. 926. مفتاح الصيام *

MIFTAH-AL-SIYAM.

Substance, paper. Size, 8 × 5½ inches. Number of pages, 122. Number of lines per page, 15. Mode of writing, beautiful Nastaliq. Condition, good Appearance, old.

Subject, Theology.

Author, Muhammad Adam.

Extent, complete.

A translation into Persian of the observances of "fasts", "Taraveh", "Fitra", and Id-al-fitr" taken from "Fatawa-i-Alamgiri" and "Bahr-al-rayaq" with a significance of each stated.

Beginning :

در حمد و احسان نثار باد بر حضرت منان

كه برگزيد شهر رمضان را ...... الخ *

End :

و اگر خارج شد از مسجد و وضو كرد و آمد و تكبير گفت جايز است ــــ

Dated, 7th Ramadhan, 1248 A.H.

No. 927. دستور شگرف *
DASTUR-I-SHIGRAF.

Substance, paper. Size, 8½ × 6½ inches. Number of pages, 148. Number of lines per page, between 13 and 15. Condition, good. Mode of writing, partly nastaliq and partly shikasta. Appearance, old.

Subject : Prosody.
Author : Bhupath Rai.
Extent : Complete.

It is a treatise in Persian on kinds of prose, poetry, including prosody and figures of speech in minute detail, the whole structure being based on Arabic Grammar for advanced students.

Beginning :

اے از تو بر اہل صنعت آمد تحقیق
گر معنی نازک است و زفکر دقیق *
این نامہ کہ نام یافت دستور شگرف
امید کہ از قبول یابد تصدیق *

End :

کلمات کہ باتصال الفاظ *
ما قبل یک کلمہ معنی گوناگوں دہد چوں کلمہ مند کہ
بمعنی خداوندے آید مثل خرد مند و دانشمند و دولتمند کلمہ بکاف
فارسی معنی فاعلیت دہد چون خدمتگار و خداوندکار آموزگار آمرز
کار کلمہ در معنی صاحب چوں ہنرور تاجور سخنور بہرہ ور گاہ
این و او را ساکن سازند چوں کنجور تمام شد بہشتم جمادی الاول سنہ
۱۲۲۷ ہجری *

The above manuscript is possibly a copy of the following one bearing No. 928, as it abounds in mistakes committed by the copyist. This manuscript has a few pages more than the following one and consequently more matter than the original has.

Dated, 8th Jamadi-al-Awwal, 1227 A.H.

No. 928. دستور شگرف *
DASTUR-E-SHIEGRAF.

Substance, paper,. Size, 8 × 6 inches. Number of pages, 143. Number of lines per page, 13. Mode of writing, partly Nastaliq and partly shikasta. Condition, injured marginally. Appearance, old.

Subject : Prosody.

Author : Bhupat Rai.

Extent : Complete.

The previous Manuscript bearing 927 as its No. 1 is most probably a copy of this. It deals with advanced Persian Grammar, the matter being based on some Arabic original. The year of the original should be 1154, A.H. as there is clear proof of its having been tampered with, i.e., changing 1154 into 1254. The paper and the hand change frequently.

Beginning :

اے از تو بر اہل صنعت آمد تحقیق
گر معنی نازک است وز فکر دقیق *
ایں نامہ کہ نام یافت دستور شگرف
امید کہ از قبول یابد تصدیق *

End :

سخن را با زبانم آشنا کن
سخن با معنی رنگیں عطا کن *
کلامم را بشہرت آشنا ساز
اجابت با کلامم ہمقریں ساز *

Dated, 1254 A.H. 15th, Zilhaj.

No. 929. * عقائد جامی

AQAID-I-JAMI.

Substance, paper. Size, 9 × 5⅝ inches. Number of pages, 30. Number of lins per page, 9. Mode of writing, bold Nastaliq. Condition injured. Appearance, old.

Subject : Theology.

Author : Hazarat Jami.

Extent : Complete.

A short Theosophical Mathnavi by Hazrat Jami. It is exposition of the Muslim creed, also entitled * اعتقاد نامہ The year of copying alone is given as 1285.

Beginning :

بعد حمد خدا و نعت رسول
بشنو ایں نکتہ را بسمع قبول *

End :

بست دیدار حق اجل نعم
و بہ انتہا الکلام و تم *

No. 930. کنزالدقائق *

KANZ-AL-DAQAIQ.

Substance, paper, Size, 12 × 8½ inches. Number of pages, 312. Number of lines per page, 21. Mode of writing, crude Nastaliq. Condition, injured Appearance, old.

Subject : Jurisprudence.
Author (of the translation) : Nasrullah bin Mohammad.
Extent : Complete Manuscript.

This is an abstract of الوافی Alwafi by Abul-Barakat Abdullah Nasafi translated into Persian by Nasrullah bin Muhammad. It is also styled ترجمہ کنز فقہ حنفی . It deals with Muslim religions and civil law according to Hanafite School.

Beginning :

الحمدلله الذي اوضع مناهج الشريعة والاسلام و اورد مناهل التكليف
...... الخ *

End :

پس دو نہم خاور را و یک نہم عمہ را بود *

Scribe, Mohammad Sarwar bin Hasan Khan Sur.
Dated, 7th Jamadi-al-Thani, 1172 A.H.

No. 931. انشائے ہرکرن و کریما *

INSHA-I-HARKIRAN AND KAREEMA.

Substance, paper. Size, 9½ × 6 inches. Number of pages, 146. Number of lines, Condition, injured marginally. Appearance, old.

Subject : Letters.
Author : Harkiran, son of Mathradas.
Extent : Complete.

The first ten (10) folios of this manuscript contain the well-known کریما * Karima of Hazrath Saadi of Shiraz. The second forty folios contain the letters of Harkiran written at the suggestion thrown by his friends. These are divided into seven (7) "babs", the first one deals with letters addressed to Sultans, the second one relates to the issue of "Farmans", etc.

Beginning :

بعد از حمد وثناے مر حضرت قادر ذوالجلال والا فضال انکه عالم را از کتم عدم و اخفا بظهور آورده بر منصه حیات جلوه داد پس از تبلیغ *

End :

نامه بنده درگار فلاں بمعدان ملاذي عطوفت پناه رسانند *

.Scribe, Muhammad Ali Beg.

Dated, 12th Rabi-al-Awwal, 1222 A.H.

The rest of the folios contain * آمدن amadan.

No. 932. * کتاب پنج گنج

KITAB-I-PANJ-GUNJ.

Substance, paper. Size, 8¾ × 6 inches. Mode of writing, partly Nastaliq and Nashkh. Number of pages, 11. Number of lines per page, 9. Appearance, old.

Extent : Incomplete.

Subject : Grammar.

Author : Not known.

An elementary Arabic Grammar written in Perisan, divided according to the preface, into five (5) "babs", each according to the preface, into 5 (five) "fasls". The last five folios deal with the same subject but diffierently.

Beginning :

الحمد لله علي ما خلق الانسان وانطق له اللسان بكلمات موتلفة من لغات .... الخ *

End :

و نیز الحاق آنست که مصدر ملحق و مصدر ملحق به موافق باشد *

No. 933. * چهار گلزار

CHAR-GULZAR.

Substance, paper. Size 6½ × 4¼ inches, Number of pages, 170. Number of lines per page, 13. Mode of writing, Nastaliq but the last pages are in Shikasta, Appearance, old.

Extent : Incomplete.

Subject : Grammar.

Author : Not known,

This manuscript by the unknown author deals with Grammar on a higher and much advanced level. As the first few folios are missing the author of it cannot be traced nor the beginning of the manuscript quoted.

No. 934. * كتاب انشاے نعمتي

KITAB-I-INSHA-I-NI'MATI.

Substance, paper, Size, 11½ × 7½ inches. Number of pages 156. Lines, 15 on a page. Mode of writing, crude Nastaliq. Condition good. Appearance, old.

Extent : Complete.
Subject : Miscellaneous.
Author : Niyamatullah.

A very short collection of letters by Niyamatullah, a Jew, addressed to father, mother, sister, elder brother, younger brother, son, etc., found on the first six folios.

Folios 7 to 48 of this manuscript deal with some of the selections of Persian Poets put in alphabetical order. Besides, there are about 19 (nineteen) folios of matter on "Sufism'.

Beginning:

الحمد لله رب العالمين والعاقبة للمتقين والصلوٰة والسلام علي
رسوله واصحابه اجمعين بنده درگاه بدر اشتباه نعمت الله بني اسرائيل
ذره وار بذ زوه عرض ضمير منير خورشيد نظير ميكرداند .... الخ *

End :

ايام بكام باد برب العباد *

No. 935. * شرح نام حق

SHARH-I-NAM-I-HAQ.

Substance, paper. Size 8 × 5 inches. Pages, 445. Lines, 15 on a page. Mode od writing, Nastaliq. Condition, injured. Appearance, old.

Extent, complete.
Subject, Jurisprudence.

Author (i.e., Commentator) Iqthyar bin Gyasuddin al Hussainy.
اختيار بن غياث الدين الحسيني *

This manuscript is a Persian commentary on مقدمة الصلوٰة or نام حق legal prayer, or decisions according to the Sunnite doctrine, with a preface. It is a sort of compendium of all the rites and observances of a faithful Sunnite.

Beginning :

یعنی ابتدا میکنم در حالیکه متیمن و متبر کم بنام ذات
واجب الوجود مستجمع جمیع صفات کمال که رحمتش شامل
کافهٔ خلایق است ... ... الخ *

End :

داور یرا باو گذارم به
نشوم چاره جو ز مهر کسان *
(تاریخ تصنیف ' نسخهٔ دلکشي *)

Dated 1079, A.H.

No. 936. * کتاب انشاے خلیفہ

KITAB-I-INSHA-I-KHALIFA.

Substance, paper. Size 9¾ × 6½ inches. Pages, 136 Lines, 17 on a page. Condition, injured marginally, Mode of writing, partly Nastaliq and partly clear, Shikasta. Appearance, old.

Subject : Letters.

Author : Khalifa Shah Muhammad of Kannuj.

Extent : Complete.

The first four (4) folios of the manuscript deal with the Tafsir تفسیر on " سورہ فاتحہ * " (a commentary on the opening of "Sura" of the Quran), written diagonally. Folios 5 to 45, deal with specimens of letters to illustrate the various branches of Epistolography. Part I consists of about 30 (thirty) miscellaneous letters, part II of 50 (fifty) literary letters, Part III, section (*a*) of congratulatory letters (*b*) of condolences and (*c*) of letters addressed to Badsha Jahanian, etc.

Folios 46 to 65, separately dealt with, with a new beginning deal with letters to high ranking persons. Folios 66 to 68 deal, in a different hand, with the efficacy of telling on heads " الجبار " with certain instructions for its successful practice daily.

Beginning :

ستایش و نیایش مر احدیرا که کاتب فصاحت بیان خرد
دانش وراں از تحریر انشاے ثناے بیکرانش .... الخ *

End :

و چوں صفحه رخسار نازنین زہرہ جبین منظور نظر دانا دلاں
سخن آفرین باد *

No. 937. رقعات عالمگیری *
RUQ'AT-I-ALAMGIR-I.

Substance, paper. Size, 8½ × 5⅓ inches. Pages, 96. Lines, 15 on a page. Mode of writing, Nastaliq. Condition, good, Appearance, old.

Subject : Letters.

Author : Shah Alamgir.

Extent : Complete.

This is a short collection of letters addressed to the second Prince Muhammad Azam Shah Bahadur and etc. by Shah Alamgir, on different topics.

Beginning :

مکشوف دانشوران عالی فطرت معلوم دشخوار پسندان والا
خبرت باد که مهین پور خلافت و فرزند سعادت توام کنایه از
پادشاه زاده کلان سلطان محمد معظم المخاطب شاه عالم بهادر و
در بعض جا سلطان محمد اعظم شاه بهادر پادشاه زادهٔ دوم نیز
بفرزند سعادت توام ملقب .... الخ *

End :

جواب عالمگیر آلآن وقد عصیت
قبل و کنت من المفسدین و جواب *
عالمگیر این است —

No. 938. شرح فصول اکبری *
SHARH-I-FUSUL-I-AKBARI.

Substance, paper. Size, 8½ × 6¾ inches, Pages, 418. Lines on a page, 11. Mode of writing, nastaliq and partly naskh. Condition, good. Appearance, good.

Subject : Arabic inflexions.

Author (Commentator) : Ahmed Ali alias Khuda Nawaz ibn Sultan bin Muhammad Fathabadi.

Extent : complete.

A commentary on the Perisan treatise on Arabic inflexion entitled Fusul-i-Akbari by Syed Ali Akbar or Kazi Akbar of Allahabad (as on the frontispiece of the manuscripts.)

Beginning :

آغاز میکنم این کتاب را خداوندي که بخشندهٔ روزي ها است
در دنیا و آمرزنده گناه ها است در عقبلي و بایذقدر دانسته شود وجه
تقدیم رحمان بر رحیم .... الخ *

End :

و الله تعالي اعلم بحقایق الامور و هوخبیر علیم بما في الصدور *

Scribe, Khader Husain Sayeed.

Dated 29th Rajjab, 1266 A.H.

No. 939. رقعات ابو الفضل *

RUQ'AT-I-ABUL FADHAL.

Substance, paper. Size, 8 × 4⅝ inches. Pages, 106. Lines, 15 on a page. Mode of writing, Shikasta. Condition, badly injured, Appearance, old.

Subject : Letters.

Author : Abul Fadhal.

Extent : Incomplete.

Some of the letters penned by Abul Fadhal of Akbar's Court addresse to rulers like Abdullah Khan Aurang, Shah Abbas of Iran, Ruler of Kashghar, Sherief-i-Mecca, King of France, Khan-i-Khanan, his Commander-in-Chief, etc., on different topics.

Beginning :

گو ناگون نیایش مرداوري را که وجود بشر را کارخانهٔ عنایت
کسوت حیات پوشانید .... الخ *

End :

در باب سر انجام راه حکم اشرف صادر شده بجلوه ظهور
خواهد رسید *

No. 940. شرح لوائح وغیره رسائل *

SHARH-I-LAWAIH, ETC.

Substance, paper. Size, 7½ × 4¾ inches. Pages, 266. Lines, 15 to 11 on a page. Mode of writing, Nastaliq and Naskh. Condition, Good. Appearance, old.

Subject : Sufism.

Author : Different authors.

Extent : Complete.

This manuscript consists of a large number of small treatises, the first one, نا معلوم الاسم consisting of 18 folios with fourth Rabi-al-Awwal 1253 A.H. as its date; the second one, شرح الوائح by Muhammad Sharif, consisting of 34 folios without date; the third one غنيمت الوقت consisting of 11 folios with no date the fourth one رسالۂ زادالطالبين another anonymous treatase consisting of 19 folios with date, another anonymous treatise consisting of 19 folios without date; the fifth one, نا معلوم الاسم * consting of 3 folios the sixth one, a manuscript in rekhta, consisting of 3 folios and another نا معلوم الاسم * by Muhammad Maqdoom the seventh one, طلب صراط المستقم or طريق القويم consisting of 34 folios, without date and author's name the eighth one, ميزان المعانى consisting of 12 folios anonymous and without date, and the ninth and the last one consisting of 2 folios only by Shaik Abdul Haq and without date are treatises on "Sufism".

As the number of treatises is a large one, the beginnings of all are hard to be cited.

Beginning :

الحمد لله رب العالمين و الصلوة والسلام على محمد و آله و اصحابه .... الخ *

End :

و مطالعه كتب صاحبان اهل *

No. 941. * ديوان اميد *

DIWAN-I-UMID.

Substance, paper. Size, 11 × 10 inches. Pages, 311. Lines 13 to 10 on a page. Mode of writing, Shikasta of crude Nastaliq. Condition, restored copy. Apppearance, good or new.

Subject : Poetry.

Author : Muhammad Rida Qhizilbaksh.

Extent : Incomplete.

This is a restored copy of No. 6. The transcription of this manuscript is believed to have started from page 124 of the original, possibly on account of the very bad condition which the same is. It consists mostly of lyrical poems.

The beginning is, therefore, noted as is usual with the description of any manuscript, old or new.

Beginning :

سرا سر بهمو مهر و ماه گرديديم دنيا را *

End :

گو آن، زبان کہ عرض کنم مطلب کسے *

No. 942. جام جم *

JAM-I-JAM.

Substance, paper. Size 11 × 9½ inches. Pages, 44 folded Lines, 17 to 19 on a page. Mode of writing, Nastaliq. Condition, restored copy. Appearance, new.

Subject : Biography.

Author : (possibly) Syed Ahmad Khan.

Extent : Incomplete.

With the exception of a few folios in the beginning and the end in prose, the rest deal with the names of some of the kings of Delhi, their parentage dates of births and deaths, community they belong to, duration of each one's regime etc., noted on long paper folded to suit the size of the books.

Beginning :

از آنجا کہ گلزمین خیر البقاع دهلي کہ پارہ ازاں از وقت

گل کردن نہال دولت شاہ جہاں بادشاہ صاحبقران ثاني ...... الخ *

End :

جام جم است *

No. 943. رسالۂ فرامین و عرائض *

RISALAH-E-FARAMIN-O-'ARAIDH.

Substance, paper. Size, 11 × 10 inches. Pages 64. Lines, 15 on a page. Mode of writing, Poor Nastaliq,. Condition, restored copy. Appearance, fair being a transcribed copy.

Subject, : Letters.

Auther : Not known.

Extent : Complete.

This is a short collection of عرائض "petitions" by men like Namdar Khan and Motaabar Khan and فرامین "Royal Orders" issued by Alamgir, Shah Jahan, etc., the collector remaining anonymous.

Beginning :

نقل عرضداشت نامدار خاں کہ بدرگاہ عالمگیر مالک ستاں

معروضہ داشتہ بود آنکہ عرضداشت مرید مرشد پرست جاں سپار

محمد نامدار ندائے دلکشائے انا فتحنالک فتحا مبینا .... الخ *

End :

خصوصاً این پیر غلام تابندہ و پایندہ بادہ *

No. 944. رسالہ فرامین و عرائض[I] سلاطین *

RISALAH-E-FARAMIN.

Substance, paper. Size $10\frac{3}{4} \times 9\frac{3}{8}$ inches. Pages, 120. Lines 11 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject : Letters.

Author : Anonymous.

Extent : Incomplete.

A restored copy of the work described under D. No. 256. A descriptive Catalogue of Islamic Manuscripts, Vol. I., pages 352 to 353.

This is a compilation of petition of both royalty and nobility to Mughal Emperors, Jahanger, Shah Jahan and Aurangazeb with their respective replies and Faramins., such as :

١ — صورت عهد نامه که از جانب سلطان ابو الحسن نظام پادشاه و درجواب فرمان محتوي بر ارسال تعهد نامه از جانب سلطان ابو الحسن بعالمگیر بادشاه نوشته شد *

٢ — از جانب سلطان ابو الحسن بعالم گیر پادشاه نوشته *

٣ — از جانب ابو الحسن قطب شاه بشاه سلیمان بادشاه ایران نوشته *

٤ — فتح نامه که بعد شکست دلبر خان و بهلول خان تعلقه داران کرناتک نوشته *

٥ — عهد نامه که از جانب سکندر عادل شاه بفرموده ابو الحسن قطب شاه نوشته *

٦ — فرمان واقعه نویسي فرمان همایون شد *

٧ — فرمان جهانگیر بشاه جهان و نامهٔ شاهجهان در جواب جهانگیر *

٨ — نامهٔ شاه عباس ثاني مصحوب مرزا مقیم صاحب — عبدالله قطب شاه *

٩ — نقل فرمان شاه جهان بادشاه بنام عبدالله قطب شاه *

١٠ — نشان عالمگیر بادشاه در ایام پادشاه زادگي بنام عبدالله قطب شاه *

۱۱ .— از جانب سلطان محمود به عبدالله قطب شاه درباب
تيد نمودن معظم خان، و اظهار مهر بانيها در باب تشويش ندادن
بمردم ولايت و فلاح كرناتك و درستگي آنجا *

Beginning :

عرضه داشت فدوي درست خواه و مريد موروثي درگاه سلاطين
سجده گاه بعد از قيام بلوازم عبوديت و اداي سجدهٔ اخلاص
و اقدام بشرائط فدويت *

End :

فضايل مآب لايق العنايته و المرحمته بلا عبد .. ..
بر قطع عرضه داشت كه آن قطب فلك ....

No. 945. رسالهٔ فرامين و عرائض سلاطين *

RISALAH-E-FARAMIN.

Substance, paper. Size, 10¾ × 9½ inches. Pages, 120. Lines 15 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject, letters.

Authors, Anonymous.

Extent, incomplete.

A restored copy of the work described under D. No. 257 (a) in over Descriptive Catalogue of Islamic Manuscripts, Volume I, page 353.

An anonymous collection of letters and orders exchanged between the Mughul Emperors and their mandates in Deccan. It contains Firmans to Nawab Asif Jah of Deccan and a letter of Nawab Asif Jah addressed to Abdul Nabi Khan, the Governor of Cuddapah.

Beginning :

منشور جهان مطاع و مباشر گردون ارتفاع بنام آصفجاه صادر
گرديد شكر حضرت ملك الوهاب *

End :

بتقديم آن را افضل عبادات ميداند مهر و چهر سلطنت نامداري
از افق ابهت كامگاري ساطع و لامع باد *

No. 946. رسالهٔ فرائض و عرائض سلاطین *
RISALAH-E-FARAMIN.

Substance, paper. Size, 10¾ × 9½ inches. Page 79. Lines 15 on a page Mode of writing, good. Condition, good. Appearance, new.

Subject, letters.
Author Anonymous.
Extent, complete.

A restored copy of the work described under D. No. 258 in our Descriptive Catalogue, Islamic Manuscripts of Volume I, pages 354–55.

It contains a very interesting and highly important collection of letters to great rulers like Shah Tahmasp (930–984 A.H. 1524–1567 A.D.) and Mughul Emperors, compiled by Chaplarm for Nawab Walajah Umdatul Mulk Sirajuddoulah Anwaruddin Khan such as:

۱ — محمد ہمایون پادشاہ کہ بعد شکست یافتن از شیر شاہ به شاہ طہماسپ والي ایران نوشته *

۲ — فرمان عالي شان محمد جهانگیر بادشاہ کہ بہ دستخط بشاہ جہان بہادر قلمي فرمودند و جواب از شاہ جہان در نظم *

۳ — فرمان عالي شان صاحب قران حضرت شاہجہان بنام نامي محمد اورنگ زیب عالمگیر بہ دستخط خاص تحریر یافت و جواب از عالمگیر *

۴ — رقعہ دستخط خاص شاہ جہان بنام بادشاہ عالمگیر *

۵ — شقہ دستخط خاص محمد اکبر اورنگ زیب بنام شاہزادۂ محمد اکبر و جواب از شاہزادہ محمد کبر *

۶ — فرمان والا شان حضرت ظل سبحاني محمد جہانگیر پادشاہ بنام مہابت خاں و جواب از مہابت خاں *

۷ — تفحص کیفیت رسیدن نادر شاہ بدارالخلافہ و موافقت پادشاہ ہند *

۸ — سند نظامت دکن بنام نواب نظام الدولہ بہادر از حضور پرنور شہنشاہي ظل اللہ شاہ عالم بہادر *

Apart from the letters of the Mughul Emperors addressed to enable like Nizam-ul-Mulk Asif Jah, Shah Shujah, and others. It also contains some trustworthy chronograms on historical events like :

نکته از فتح جنجي يادگير
بازن و فرزند شنبها شد اسير *
سنه ۱۱۰۰ ع *

Beginning :

والا جاهي كه كليم معجز بيان معاني بخطبه خواني مدح و ثنايش بر منبر بلند پايه قلم ذوي المعراج و فلک دست گاهي .... الخ *

End :

روز مبارک يکشنبه بستم شهر ربيع الثاني ۱۱۸۶ هجري مطابق سال دوازدهم از جلوس والا زينت اتمام و صورت اختتام يافت بمنه كرمه *

No. 947. ضياء القلوب *

DHIYAUL QULOOB.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages 177. Lines 12 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject, Theology.

Author, Ibn-e-Shaik Abdul Lateef Faruqi.

Extent, incomplete.

It is transcribed copy of a borrowed manuscript.

A commentry in Persian on the famous work " Siraj-ul-Absar سراج الابصار containing questions of Ali Mutqi and answers of Abdul Malik Sajavandi by one Ibn Shaik Abdul Lateef Faruqi in obedience to the command of his Murshad Syed Shahabuddeen for the benefit of all concerned. The questions and answers are of religious character, for both are based on Quran and Traditions of Prohphet Muhammad (peace be on him). It gives an interesting and informative reading on a variety of subjects, men and matters concerned with the religion of Islam. Date not known.

Beginning :

الحمد لله الذي زين قلوب الاولياء بانوار الوفاق الخ *

End :

برائے مارگزيده بكار آيد بهر بادشاهان ديگر را ميسر نيست نهر آورده اند كه الخ *

No. 948. مثنوي تيمور نامه *

MATHNAWI-E-TAIMURNAMAH.

Substance, paper. Size, 10¾ × 9¾ inches. Pages, 212. Lines 20 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Abdullah Hatifi.

Extent, complete.

A restored copy of the work described under No. 101 of our Descriptive Catalogue of Islamic Manuscripts, Volume I, page 241.

It is the famous mathnawi of Persian epic poet of Maulana Abdullah Hatifi of Jam (Jami's nephew), who died in A.H. 927 = A.D. 1521, on the warlike exploits of Timur, an invitation of Nizami's Iskandar-nama styled as Taimur namah * تيمور نامه or some times as Zafar namah-i-Taimuri. * ظفر نامه تيموري

This poem is also styled by the poet as تيمرنامه a contraction of * تيمور نامه

شدند این فریقان فرخنده راي
بسوي تيمرنامه ام رهنماي *

In the introduction, Hatifi, after praising Firdusi (A.D. 321-411 = A.D. 933-1020), boasts that he is by no means inferior to Khaqani (A.H. 500—582 = A.D. 1016—1186) and Anwari, the great Qasida writer (d. A.H. 587 or 585) A.D. 1189 or 91); nor can Kushrau (A.H. 651—725 = A.D. 1253—1325) and Hasan (A.H. 651—727 = A.D. 1253—1327) surpass him in Gazals. He further adds that Alexander and Timur were the only two mighty conquerors of the world, and that Nizami (A.H. 535—599 = A.D. 1140—1206), has sung the praise of the former, while he has chosen the latter to be the hero of his present poem. Thus he says.

ز اولاد آدم دو صاحبقران
گرفتند گیتي کران تا کران *

تمر خان و اسکندر فیلسوف
یکي شاه ایران یکي شاه روس *

نظامي که کان سخن را برفت
بوصف سکندر بسي لعل سفت *

بود بحر شعر مرا نیز در
که ریزم گهرها بوصف تمر *

Apart from this work, there are three epic poems of the poet which he enumerates in this work on page 209 thus:

گرفتم رلیاي و مجنون نخست
وز آن صورت دعویم شد درست *
شد آن نقش فرخ چو گیتي پسند
زشیرین و خسرو شدم نقشبند *
چو باز آمدم زان همیون سفر
سوي هفت منظر فگندم نظر *

While remarking that the Sikandar Namah of Nizami is more a romantic and fabulous story than a historical fact, he observes that the account of Timur given in his Mathnawi is based on reliable and historical sources, are of which he names as Zafar Namah—

چو دیدم دران قصه بر فروغ
ظفر نامه یافتم بے دروغ *

By this Zafar Namah the poet evidently means the Zafar Namah, the well-known history of the reign of Timur from his birth to his death (A.H. 736—807 = A.D. 1336—1405), completed in A.H. 828 = A.D. 1424 by Sharaf-ud-Din Ali Vazdi (d. A.H. 858 = A.D. 1454). The occurrence of the name Zafar Namah in the verse quoted above probably based many to apply that title to the present poem of Hatifi. Thus in the Haft-Iqlim it is called Zafar Namah-a-Taimuri ظفر نامه تیموری and in Berlin Catalogue, the poem is called ظفر نامه منظوم Zafar Namah Manzoom [page 891, No. (908).] This Mathnawi has been ligthographed in Lucknow under the title Zafar Namah-e-Hatifi ظفر نامه هاتفی * in 1869 A.D.

An interesting account of author's life is as follows:

Maulana Abdullah Hatifi * مولانا عبدالله هاتفی born in Khirjird in the province of Jam, was a nephew of the great celebrated Persian poet Abdur-Rahman Jami. All his biographers unanimously admit that Hatifi was a great masnawi writer, and excelled his contemporary poets. Once his uncle Jami put him to test when he requested permission to write the Khamsah in imitation of the great Persian poet Nizami, by

asking him to compose few verses in answer to four of Firdausi's satinical verses. A born poet that he was, his answers won the admiration of his uncle and had this blessings to go on with his work. Thus he started writing of his another famous work Layla-o-Majnun with an opening line of Jami's work as an auspicious sign.

Shah Ismail of Persia while on his return from the conquest of Khurasan, paid a visit to his secluded garden, and made a request to verify his conquests. The poet agreed, but as ill luck would have it believed only to compose a thousand verses of the intended poem, which had it been completed, says Sain Mirza, would have surpassed all his other mathnawis. (A copy of this unfinished poem is mentioned in the St. Petersburg Catalogue. page 353) of the projected Khamasah, the four, however of Hatifis poems are extent viz., this work Taimur Namah تیمور نامہ * , Shireen-wa-Khursru شیرین و خسرو * Laila-o-Majnu لیلی و مجنون * and Hafat-Manzar هفت منظر * Hatifi died in the month of Muharram A.H. 927 = A.D. 1521. Amin Razi quotes the following versified Chronogram of Hatifi's death, which he says, was composed by a relative of the poet :—

تاریخ فوت او طلبیدم زعقل گفت
از شاعر شہان و شہ شاعران طلب *

For notices on the poet's life and works, please see : Ethe ; India Office Library, Cat. Nos. 1398—1416, Bankipare Library Cat., Vol. II Nos. 222–225 and Sprenger, Oude Cat., page 421, etc.

Beginning :

بنام خدائے کہ فکر خرد
نیارد کہ تا کنہ او پے برد *

End :

الہی چو ایں نقش فرخ نہاد
بہ آخر رسید آخرش خیر باد *

No. 949. رسائل الاعجاز *

RASAIL-AL-IJAZ.

Substance, paper Size, 10¾ × 9⅝ inches, pages 103. Lines 26 in a page. Mode of writing, good. Condition, good. Appearance, new.

Subject: Epistoloraphy.

Author: Amir Khusrow Dehlawi

Extent, incomplete.

A restored copy of the work described under D. No. 236 in our Des. Cat. of Islamic Mss. Vol. I, page 335.

A short note on this work has been given in the above description and for a biographical sketch of the author, see No. 954 (b) of this Volume.

This has been lithographed in Lucknow in 1865. The whole work with five Risalas is available in the India Office Library, London, and the same has been lithographed in 1876 under the title. اعجاز خسروی *

Beginning :

الرسالة الاولي في المفروت والمركبات مشتمل على عشرة خطوط ....

End :

بيتي ار آن سفينه كو سازدش بصنعت
چون تختهاے كشتي بر رخنهائي بے حد *

تم الرسالة الاولي من رسائل الاعجاز بعون الله و توفيقه تاريخ ۱۱
شهر رجب المرجب سنه ۹۹۷ هجري بخط مشوره *

No. 950. مثنوي مودت نامه *

MATHNAWI-E-MAWADDAT NAMAH.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{3}{8}$ inches. Pages 193. Lines 17 on a page, Mode of writing, good. Condition, good. Appearance, new.

Subject: Poetry.

Author: Mir Ismail Khan Abjadi. مير اسمعيل خان ابجدی *

Extent: Complete.

A restored copy of the work described under D. No. 146 in our Desc. Cat. of Isl. Mss., Vol. I. Page 272.

It is an interesting, romantic, love story of a hero by name Humayun, the son of Shah Rukh, who fell in love with Sitara, a famous maiden of superb beauty, and his adventures with his love to get her married. It is one of the Great Mathnawis of the celebrated Persian and Urdu Poet of Deccan, Mir Muhammad Ismail Khan Abjadi, the author of famous mathnawi " Anwar Nama " and the tutor of Nawab Anwar Khan's son and successor, Nawab Muammad Ali.

Beginning :

خداوندا منور کن ضمیرم
بخندان چون چمن خاک ضمیرم *

در رحمت برویم باز گردان
زبانم را کلید راز گردان *

ز نور عشق روشن کن چراغم
گلستان کن دل از گلهاے داغم *

End :

سپند آتش آذر پرستان
شمیم گلشن دلهائي مستان *

رفیق عاشقان بادا مه و سال
انیس گلرخان حور تمثال *

زبانم را دعا چون گرد رنگین
اثر جو شید چو معني ز آمین *

No. 951. * دیوان فطرت

DIWAN-E-FITRAT.

Substance, paper. Size, 10¾ × 9⅜ inches, Pages, 70. Lines 17 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject : Poetry.

Author : Mir Muizzuddin Musawi Khan Fitrat.

میر معز الدین موسوی خان فطرت *

Extent : Complete.

A restored copy of the work described under D. No. 37 in our Desc. Cat. of Isl. Mss.—Vol. I, page 182.

Mir Muizzudin Muhammad Fitrat was born in Persia in the year 1050 A.H. Not only a man of literary taste and high sense of criticism, but himself a great poet and a patron of Persian poets, he left Iran for India in the reign of Awrangazeeb Alamgeer, the Great Mughul ruler of India. Alamgeer was much impressed by his unique poetic talents and rewarded him with the title "Musawi Khan". Thus he changed his takhallus from "Fitrat" to "Musawi". He was a contemporary and close friend of three great Persian poets of India during the reign of Alamgeer, namely Muhammad Afdhal Sar- khush محمد افضل سرخوش (died A.H. 1127,), the author of the famous esteemed work كلمات الشعرا (an account in alphabetical order of the poets of reigns of Jhangeer and Alamgeer, most of whom he knew personally a source of

information on the life and works of Fitrat, Mirza Mohammad Ali Maher (died A.H. 1089) famous for his بياض ماهر* who was a teacher of Sar-Khush and a close friend of Fitrat, Mirza Mohammad Rasiq مرزا محمد راسق * (died 1107 A.H.) the author of بياض راسخ * who had great respect of Fitrat's literary talents. Fitrat died on 1106 A.H. = A.D. 1694-95 (not on 1101 as given by Sprenger on page 109) according to this Chronogram on his death, معزالدين موسوی رفعت * He got another work called Gulshan-i-Fitrat گلشن فطرت * which served as an authority to Sar-Kush in writing his كلمات الشعرا * . For detail notes on his life works of please see "History poets of South India" by Muhammad Munawar Gawhar, pages 30, 31 and 32.

Beginning :

به پيري شد فزون داغ محبت جسم زارم را
خزان گل زر افشان كرد اوراق بهارم را *

End :

بيادش آمدم آخر بتقريب فراموشي
كشيدم حلقه در گوش فغان از مهر خاموشي *

چهارم شهر رمضان المبارک سنه ۱۱۴۳ هجري *

No. 952. ديوان كوكبي *

DIWAN-E-KAWKABI.

Substance, paper. Size, 10¾ × 9⅜ inches. Pages, 77. Lines, 15 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject , Poetry.

Author: Qhabad Baig Kawkabi. قباد بيگ كوكبی *

Extent: Complete.

A restored copy of the work described under D. No. 46 in our **Desc. Cat.** of Islamic Mss., Volume I, page 190.

Qhabad Baig Kawkabi was born in Iran, was under the services of Shah Abbas of Persia. The Great Persian Emperor was so much impressed by his poetic talents that he always kept him at close quarters for a long period. When he left Iran for Inida, he found a ready welcome in the Court of Qutub Shah, the ruler of Goulkunda, where, by his merits and learning, he became his Court poet, had a

Mansab and a Jageer, where he lived and died in peace in the year 1030 A.H. and is burried in the monestery of Meer دائرہ میر * please see, "History of poets of South India" by Muhammad Munwar Gawhar page 26.

ہر چہ ہم رنگ بہ معشوق بود معشوق است
نقص عشق است کہ پروانہ بہ مہتاب نسوخت *

با کائنات کردم ازاں درستي کہ یار
در ہر دلے کہ جلوہ کند در دل من است

Beginning :

بسم اللہ العلیم الرحمٰن الرحیم
رفتہ از و داستاں بر نہج مستقیم *

End :

تازہ عروس چمن ز غنچۂ نرگس
کاغذ طومار یافت بہر حمائل *

No. 953. دیوان احمد قلندر *

DIWAN-E-AHMED QALANDAR.

Substance, paper. Size, $10\frac{3}{4} \times 9\frac{3}{8}$ inches. Pages, 184. Lines 16 on a page. Mod of writing, good. Condition, good. Appearance, new.

Subject, Poetry.
Author, Ahmed Qalandar.
Extent : Complete.

A restored copy of the work described under D. No. 4 in our Desc. Cat. of Isl. Mss., Vol. I, page 154.

An anthology of the poems of Ahamed Qalandar arranges in alphabetical order.

Beginning :

یارب چہ جمالست رخ پیمبراں را
گر ماہي در آرند بیکے احظہ سراں را * *

End :

قلندر شجرۂ نار است و آب است
قلندر ذات پاک حق تعالے است *

قلندر شوکنو احمد قلندر
قلندر را ہمیں کار است بہتر *

No. 954. * وسیلتہ النجات

WASEELAT-AL-NAJAT.

Substance, paper. Size, 13½ × 9½ inches. Pages, 22. Lines 17 on a page. Mode of writing, good. Condition, good. Appearance, old.

Subject : Theology.
Author : Shah Abdul Aziz.
Extent : Complete.

A short tract of theological import, on same contravertial issues between the two main sects of Islam, the Sunnis and Shi'as while an honest-seeker of truth and salvation is perplexed and confused on the arguments of both the sects, the author, Shah Abdul Aziz gives an excellant answer to it in the light of Quran and Traditions, and requests a believer to follow his answer for the said purpose. It is an interesting and informative treaties on this subject.

Shah Abdul Aziz Dehlawi is the most popular. Traditionalist of India, and is one of the great theologians that India has ever produced.

The other works in this volume are (1) Ruqaat-e-Baidil (2) Diwan-e-Amir Khusru described below.

Beginning :

الحمد لله حق حمده والصلوة و السلام علي حبيبه و جنده اللهم يا ....

End :

مولانا عبدالعزیز قدس الله سره العزیز في اثبات مذهب اهل سنت و بطلان مذهب الشعیه بآیات کلام الله العلام و اقوال اهلبیت نبي علیه السلام — تمت تمام شد بتاریخ بیست و ششم ماه محرم روز شنبه سنه ۱۲۶۹ ع نبي صلي الله علیه و آله و صحبه وسلم آمین یارب العالمین *

No. 954 (a). * رقعات بیدل

RUQA'T-E-BAIDIL.

Substance, paper. Size, 13½ × 9½ inches. Pages 88. Lines 19 per page. Mode of writing, good. Condition, good. Appearance, old.

Subject: Belles Letters.
Author: Abdul Qadir Baidil.
Estent: incomplete.

The correspondence of Mirza Abdul Qadir Baidil, the greatest of the Persian poets in India during the last century, containing chiefly letters addressed to Shukr allah Khan * شکرالله خان and his two sons Aquil Khan * عاقل خان and Shakir Khan * شاکر خان Mirza Abdul Qadir Baidil bin Mirza Abdul Khaliq * مرزا عبدالقادر بیدل بن مرزا عبدالخالق who originally belonged to the Turkish Chagatai's tribe of Arabs, was born at Akbarabad [Azimabad (Patna)] in A.H. 1054 = A.D. 1644. He was a great scohlar and master of two languages Persian and Turkish, and left several works both in prose and poetry. He was Great Stature, and according to some authorites, at first adopted the Takhallus of Ramzi. He spent his last days in Delhi, where he died on Thursday, the 4th Safar, A.H. 1133 = A.D. 1720. Besides the work under description he is the author of several inportant prose works, for instance the محیط * (anthology of Persian poetry), the نکات * (or subtle thoughts), the چهار عنصر * etc. And besides his دیوان بیدل * he composed several mathnavis, viz.

(۱) محیط اعظم (۲) طلسم حیرت (۲) گلگشت حقیقت (۴) طور معرفت (۵) عرفان وغیرہ *

These letters are also included in کلیات بیدل * or انشای بیدل * but their usual title is رقعات بیدل * Copies of the same work are described under the title انشاے بیدل in our Desc. Cat. of Islamic Mss., Volume I on pages 318, 319, and 320.

Beginning :

عجز مراتب حمد و ثنا تسلیم بارگاه صمدي که خامه را در معرکهٔ آغاز ثنایش از نقطه سر عجز انداختن *

End :

حال آنقدر فراموش نه بود که بعرض مبارکبادي خود را از یاد آوردن مراتب نیاز تواند شمرد و خربوزهٔ امسال بے حلاوت نعماي وصال آن همه تلخي نداشت که بر تصور آن دندان موشي *

No. 954 (b). دیوان امیر خسرو *

DIWAN-E-AMIR KHUSRAU.

Substance, paper. Size, 13½ × 9½ inches. pages, 386. Lines 19 on a page. Mode of writing, good. Condition, not bad. Appearance, old.

Subject : Poetry.

Author : Amir Khusrau.

Extent : Complete in the end.

A slightly injured copy of Khusrau's Diwan with a few pages missing in the beginning. It is a collection of minor lyrical poems, with some Kitas and fands at the end, gathered as is usual in copies of Amir Khusraus works, from all the four older Diwans of the poet, intrdouced with a kasidah beginning on Fol. 5 * الخ .. حمد راکم بر زبان اللہ رب العالمین The preface and the initial poem of this manuscript are the same given in his second Diwan * وسط الحیوۃ (See A. Sprenger, Page 468). The first 155. Ghazals are not in alphabetical order, while the first alphabetical Ghazal begins on Fol. 95 (a) :

ہر کہ زیر پیر ابن بیند مرا

مردۂ زیر کفن بیند مرا *

This manuscript also contains Qasidas mostly devoted to the praise of the poet's spiritual guide Nizam-ud-din Auliya, Sultan, Mu'izzud-din Kayqubad, Jalal-uddin Fairuz Shah, ' Ala-uddin Muhammad Shah, etc. (Fols. 57 to 62). There is mathanavi in praise of a campaign of Sultan Ghyasuddin (Fol.80). Rubaiyyat and baits begins on Fol. 176. Not dated. Scribe not known. A short biography sketch of the poet is added below for many reference.

Yamin-ud-din Abul Hasan Amir Khusru.

يمين الدين ابوالحسن امير خسرو الدهلوي بن أمير سيف الدين

محمود الشمش البلخي *

was one of the greatest musicians and the most famous Persian poet in India. His father, Amir Sayf-ud-din Mahamud Shamshi Lachin, one of the chiefs of the tribe of Lachin, came to India from Hazarah (near Balkh), became one of the nobles of Empire, and settled down in Patyli (Muminabad), where the poet Amir Khusru was born in A.H. 651 = A.D. 1253. When he was eight years of age, he was introduced to the famous celebrated Saint, Nizam-ud-din Auliya by his father and at the age of nine, he lest his father, who fell in battle near Allahabad. His brother 'Izzaldyn Alishah succeeded to the post of his father, and the father of the young poet was placed under the care of his maternal grand father Imad-ul-Mulk, who was responsible in educating him and making him a great Persian scholar. After completing his twentieth year Khusrus stayed with Kishlu Khan, brother of Sultan Giyas-ud-din, and afterwards entered the service of Bagra Khan, the youngest son of that prince. At a latter age, the poet with his friend Hassan, entered the services of prince Mohammad Sultan Khan, a son of Ghiyath-al-din Balban, who was then the Governor of Multan, as a keeper of the Quran as* * مصحفدار and his friend Hassan as a keeper of

the Ink stand دواندار After the death of his patron he came to Delhi and entered the service of Amir Ali, and subsequently he was admitted to the Court of the Emperor Jalaluddin Khilji. He came into prominence under Giyasuddin Tuglaq Shah, whom he accompanies in his march to Bengal, and to whom he dedicated his Tugluq Namah. While the king was staying at Lokhanawty the news of the demise of Nizmuddeen Aulia reached the camp. Being a devoted and distinguished disciple of the Saint for whom the poet entertained the highest regard, which almost amounted to worship, on hearing of the death of the Saint, he left the Royal company, distributed all his wealth to the poor, dressed in deep mourning and took up his abode at the tomb of the Saint for the rest of his life.

He lived to enjoy the favours to five successive kings of Delhi :— Mu'izzuddin Kayqubad (A.H. 686—689 = A.D. 1287—1290); Jalaluddin Firus (A.H. 689—695 = A.D. 1290—1295); Muhammad Shah (A.H. 695—715 = A.D. 12 95—1315); Gizasuddin Tuglaq (A.H. 721—725 = A.D. 1321—1324); and Muhammad Tuglaq (who A Harald came to throne in A.H. 725 = A.D. 1324).

He died six months after the death of his Saint on Thursday night 29th Dul Qa'da, A.H. 725 = A. 1324, and his tomb is close to that of Nizamuddin Aulia, in one of the most beautiful and interesting spots near Delhi. Besides his Persian compositions, which are said to be ninety-nine in number, he produced numerous Hindi poems and riddles. The chronogram on his death engraved over his tomb is عدیم المثال * another طوطی شکر مقال * for detail notices on his life and works, please see Sprenger, page 465; Ethe, Ind. Off Cat. Nos. 1186 to 1222; Elliot's History of India, Volume 111, pages 523 to 567.

Beginning :

آو میاں ست و خسي آفتاب و اسماء ذات البروح و ماه طسم

کہ اخبار نیریں از و روشن شدو .... الخ *

End :

یارب اورا از قبول خود بیاراي این کتاب

و آنکہ از باران رحمت شوي و بپذیر این دعا *

No. 955. گلشن سعادت *

GULSHAN-E-SA'DAT.

Substance, paper. Size, 9½ × 6 inches. Pages, 148. Lines 15 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Belles Letters.

Author : Shaik Muhammad Ameen.
Extent : Complete.

A collection of letters of Náwab Sa'adatullah Khan نواب سعادت الله خان ruler of Carnatic by his Munshi Shaik Muhammad Amein, to the noble like Nawab Nizamul Mulk * نواب نظام الملك Nawab Mubariz Ali Khan ; * نواب مبارز علی خان Nawab Galib Khan * نواب غالب خان Nawab Fazllulah Khan * نواب فضل الله خان and others.

Shaik Mohamad Amin, a pupil of Abdul Qadir Baidil, came to Arcot from North India in the year 1121 A.H. or 1131 A.H. and entered the services of Nawab Sa'adatullah Khan, on recommendation of his Diwan Rai Dakhani Ram, and became a close associate of the Nawab due to his literary merits and compositions. He was a great admirer of Rai Dakhani Ram and his son Rai Budh Chand * رائے بدھ چند As a matter of fact, though a good poet, he is the best prose writer and left besides his Diwan, two literary composition in prose : Gulshan-e-Sa'adat * گلشن سعادت and Majmu'ul-Insha * مجمع الانشاء His date and place of birth is not known.

Scribe, Muhammad Sharfuddeen of Jeriji.

Date of transcription is 1247 A.H. in the Court of Nawab Ghulam Ghouse Khan Munawar Jah.

Beginning :

بسم الله الرحمن الرحيم *

انشاء حمد و ثنای سزای ثنائی انشا پردازیست که منشئی
تقدیرش مجموعه جامع الخ ....

End :

تمت الكتاب بعون الملك الوهاب بيد احقر العباد محمد شرف الدين
متوطن جنجی در نتهرنگر عرف ترچناپلے بکچہرے نواب غلام
محمد غوث خان بہادر عرف منور جاه در سنه یکهزار و دو صد و
چهل و هفت از هجری نبوی صلی الله علیه وسلم تحریر یافت *

No. 956. انوار سهیلی *

ANWĀR-E-SUHAILI.

Substance, paper. Size, 9½ × 7½ inches. Pages 426. Lines, 20 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Romance.
Author , Hussain bin Ali.

Extent, Incomplete.

It is a popular Persian translation of Kalilah and Dimnah, by **Husain** bin Ali-al-Waiz-al-Kashifi, who died in A.H. 910 = A.D. 1505. The composition of this modernized version of Nasr-allah bin Muhammad bin al Hamid's older Persian translation of Al-Mukaffa's Arabic text (which was made about A.H. 539 = A.D. 1144, 1145) was suggested to the author by Nizam-aldin Amir Shaik Ahamad-al-Suhaili, who died in A.H. 907 or 908 = A.D. 1501–1503 (see Fol. 4 A and 5A).

This has been lithographed in A.H. 1270; translated into English by E. B. Eastwick, Hertford, 1854; and by A. N. Wollaston, London, 1878. Some parts of it have been printed in text and translation in the Asiatic Journal, Volume V. This has been translated into German by H. Ethe' (Morgenlandische Studien, Leipzig, 1868, pages 147–166). See Ethe's Ind. Off. Lib. Cat. No. 757.

It is an incomplete copy because out of the fourteen chapters as stated on Fol. 7A, it contains eight chapters only. Scribe and date of transcription is not known.

Beginning:

بسم الله الرحمن الرحيم *

حضرت حكيم على الاطلاق جلت حكمت كه و ظائف لطائف حمد و ثنا الخ *

End:

راي را گفت بيت

اي چو صبح آخرين سرتا بپا صدق و صفاوي چو عقل اولين *

No. 957. * فقه عمدة الاسلام

FIQAH-I-UMDATUL ISLAM.

Substance, paper. Size, 9 × 7 inches. Pages, 114. Lines, 15 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject, Theology.

Author, not known.

Extent, incomplete.

An ananymous theological tract on Sunnite Law, without begining as the first page is missing. Consists of views on Five Fundamentals of Islam, profusely quoted from Quran, traditions of Prophet Muhammad (peace be on him) and Great Muslim Jurists like Imam Abu Hanifa, Imam Faqruddeen Razi and Maulana Nuruddeen Saburi, etc. The

whole work is divided into Muqadimat * مقدمات and each Muqadimah sub-divided into several fasals * فصل Though it begins abruptly, this can be assumed from the matter on the first 15 folios that the first Muqaddamah is on 'Aqaayeds. * عقائید The second Muqaddamah begins of folio 15-B as * مقدمه دوم در بیان صلواة

Begnning :

احکام ایمان اہم مہمات است تاکہ شخصي احکام ایمان نداند از نماز و روزہ و زکواۃ و حج روا نباشد در الخ *

End :

و این نسخہ را عمدۃ الاسلام نام نهادیم و اللّٰه اعلم بالصواب و الیه مرجع الماب تمت تمام شد کار من نظام شد اسلام بر دو جہان سرخرو شد و ابلیس و شیطان و دیو وبت غلام شد *

No. 958. * عروض سیفي

ARUZI-I-SAIFI.

Substance, paper. Size, 11½×7 inches. Pages, 64. Lines, 20 on a page. Mode of writing, good. Condition, badly injured. Appearance, old.

Subject , Persian prosody.
Author , Saifi.
Extent , Incomplete.

It is an incomplete, injured and soild copy of the famous treatise on metrical science and the art of rhyming called رسالۂ عروض سیفی by Moulana Saifi Bukhari, surnamed *Aruzi*, "the Prosodist". He lived at Herat at the Courts of Sultan Abu Sa'id (1459–69), the grandfather of Babur, and Abul-Ghazi Sultan Husayn Mirza (1473–1506), the patron of Jami. He died probably either in 909 A.H. or 905 A.H. = A.D. 1503 or 1504. This work might have been composed in A.H. 896 A.D. 1490 or 91, and styled as عروض قافیہ ' عروض سیفی and even, *میزان الاشعار from one of the first phrases in the preface (Fol. 1).

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgur, Abu Hafs, Sughdi, or Rudagi. This work has more material and detailed information than that of Jami and is "one of the best works on Persian prosody which we have."

It is interesting to note the remarks of the Great Mughal Emperor Babur, who in his Memoirs says that : "He was a Mulla complete, who in proof of his Mullaship used to give a list of the books he had read.

A persian prosody he wrote at once brief and prolix, brief in the sense if omitting things that should be included and prolix in the sense that plain and simple matters are detailed down to the diacritical points, down even to their Arabic points. He is said to have been a great drinker, a bad drinker, and a mightily strong fisted man." (Beveridge, sec. ii, p. 288).

It was lithographed at Cawnpore, 1855, at Calcutta, 1865 and at Lahore. Best edition by H. Blochmann in 1867, Calcutta (text only) and with an English translation, "Prosody of the Persians" in 1872. There is another English translation of G.S.A. Ranking, Bombay, 1885. An Urdu translation of it was published at Lahore. Other copies of this manuscript are available in India Office Library, London and in the University Library of Bombay, etc.

Scribe and date of transcription not known.

Beginning :

الحمد لله الذي جعل علم العروض ميزان الاشعار والصلوة علي صاحب ديوان الرسالة و اهل بيت الا طهار' اما بعد بدان كه باعث برين تاليف آن بود كه گاهي كه با اصحاب از كتب عروض مباحثه كرده مي شود دهر دقيقه نكته مي طلبيدند الخ *

End :

...... وصل داشته باشد چون سروري و دلبري آنرا مطلق محود كويند و اكر حرف ديكر ......

No. 959. باب النجات *

BAB-AL-NAJAT.

Substance, paper. Size, $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Pages, 44. Lines 18 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject , Theology.
Author , Shah Abul Hassan.
Extent , complete.

A very much injured short tract on the fundamentals of Islam by Shah Abul Hassan. It is based on the main works on Islamic Law. Contains chapters on, Wazu, Namah, Tallat, Rowza and Haj.

Scribe, Muhammad Akbar, and date of transcription is 1213 A.H. This volume contains the following manuscript "Ruqat-i-Amanullah" also.

Beginning :

باب نعبات حمد خدا يست عزوجل الخ *

End :

نوشته بماند سیاه بر سفید
نویسنده را نیست فردا امید *

No. 959 (a). رقعات امان الله *

RUQA'AT-E-AMANULLAH.

Substance, paper. Size, 18¼ × 6 inches. Pages, 34. Lines, 17 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Belles Letters.
Author : Amanulla Khan.
Extent : Incomplete.

It is an incomplete collection of letters and notes on Sufistic questions of Amanullah Hussaini with the epithets of Khanazad Khan Firuz Jung and later on of Khanzaman, was the son of Mahabat Khan Khankhanan, who greatly distinguished himself under Jahangir and Shahjahan. He died in A.H. 1044=1634 A.D. (According to Sprenger pp. 330, 109, 118, 116) or in A.H. 1046=A.D. 1637 (according to Ethe No. 1763 Ind. Offic. Cat).

He left besides a diwan, in which he uses Amani as his takhallus (a copy of which is described by Sprenger on p. 330), a general History, an Arabic and Persian dictionary styled چهار عنصر دانش * He left also گنج باد آورد * an excellent work on Indian agriculture and ام العلاج a work on varities of purgetives. Another works on letter writings by Amanullah Khan has been described in Ind. Off. Lib. Cat. Nos. 1763 and 1893 where it is styled as Ruqa'at-e-Hussain رقعات حسين * A fuller and better work on letter writing with medels, selected from the author's over correspondent has been described in the above Catalogue No. 2077 styled as Insha-a- Khanzad Khan انشائے خانزاد خان *

The letters in this manuscript are addressed to a great number of Shaiks, for instance, Abul-Kasim Sirhindi (Fol. 2 A) Shaik Hassan Lahori (Fol. 8 a). Jamal Muhammad Burhanpuri (Fol. 9) Mirza Nizamuddin (Fol 9.) Syed Murtuza (Fol. 9 a.) Mirza Muhammad Baig (Fol. 6). Khaja Zaheeruddeen (Fol. 2.), etc. Total number of letters is 90 only. These Ruqa'at has been printed in Calcutta and lithographed in Lucknow in A.H. 126J.

Scribe : Muhammad Akbar. Date of transcription, Not known.

Beginning:

حمد وافر مرخداي را كه باقوت ناطقه بي بها در عقد انشاي كبرياي او بے بهاست الخ *

End:

...... شب انتظار دوستان را ليلة القدر ساخته نويد صبح عيد وار اميد و ارسته *

No. 960. * انشائے صبيان

INSHA-E-SIBYAN.

Substance, paper. Size, 10 × 6¼ inches, pages, 46. Lines, 15 on a page. Mode of writing, good, nastaliq. Condition, good. Appearance, old.

Subject: Belles Letters.
Author: Not known.
Extent: Incomplete.

It is an injured, incomplete work containing forms of letters and answers thereto, to show the art of letter-writing to all classes of society. Author, scribe, date of transcription, not known.

Beginning:

حمد بيحد خداي را كه منشي عقل همه دان در تحرير املاي انشاء الخ *

End:

و رفت داشته باشد كيفيت مجلس اينجانيست كه نه پر *

No. 961. * سراج اللغت

SIRAJ-AL-LUGHAT.

Substance, paper. Size, 13½ × 9½ inches. Pages, 138. Lines, 23 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject: Dictionary.
Author: Sirajuddeen Ali Ārazo.
Extent: Complete—Vol. II.

A damaged copy, both in the beginning and the end, of the second volume of a Persian dictionary explained in Persian and comprising all the words that principally occur in Persian poetry and refined prose whether genuine Persian, or Pahalavi or Transoxanian, by one Sirajuden Ali Khan with the takhallus, Arzu. He was born at either in Agra or Gwaliar in A.H. 1101=A.D. 1690 and died at Lucknow in

A.H. 1169=A.D. 1756 and compiled it under Muhammad Shah, A.H. 1147=A.D. 1743, 35. His other prominent works are: (1) مجمع النفائس the famous Tadhkirah of Persian poets, (2) چراغ هدایت * a glossary of modern poets; (3) تنبیه الغافلین * a criticism on Shaik Ali Hazen, (4) غرائب اللغات *, a glossary of Hindi words, (5) خیابان گلستان * a commentary on the Gulistan, etc. (See Ind. Off. Lit. Cat. Nos. 680 and 2513).

In the preface of this second volume جلد دوم * he states that it aims at to make it handy to a Persian scholar for ready reference and is based on the model of the best dictionaries like: Farhang-i-Jahangiri فرهنگ جهانگیری * a renowned dictionary of Persian words by Jamaludeen Husain Inju bin Fakhruddin Hasan of Shiraz; and Burhan-i-Kati برهان قاطع * , the most valuable and famous Persian dictionary by Muhammad Hussain bin Khalafal-Tabrizi with the takhallus Burhan. It is arranged alphabetically in (European fashion) the first letter constituting the Bab, and the second the Pase.

Scribe and date of transcription not known.

For an interesting account of his life and works, please see Sprenger). pp. 132).

Beginning :

اما بعد حمد واضع جمیع لغات و صلوات برافصح و افضل
موجودات میگوید نقیر کثیر التقصیر سراج الدین علی آرزو الخ *

End :

اغلب که به یمن و برکت این نام پاک حسن قبولی این نسخه
رسد بمنه و فضله *

No. 962. شرح گلستان *

SHARH-E-GULISTAN.

Substance, paper. Size, 8½ × 6 inches. Pages, 166. Lines 17 on a page. Mode of writing, not bad, shikasta. Condition, not bad. Appearance, old.

Subject : Commenatry.

Author : Muhammad Nur-allah Ahrari.

Extent : Complete.

It is a commentary on the famous Sadi's Gulistan, by Muhammad Nur-allah Ahrari, the author of the gloss called حاشیه مهریه the شرح حکمت العین * and Sharhi-Mathnavi. Dr. Ethe is of opinion that this Shah Mir Muhammad Nur-allah Ahrari also called Akbarabadi,

who. if he is identical with the Mir Nur-allah, mentioned, in Rieu ii. pp 604, as the master of Abdul Rasul al-Quraishi, who submitted to him his commentary on the Bustan, must have been a younger contemporary of the famous Abdul Latif bin Abdullah al-Abbasi (d. A.H. 1048–9=A.D. 1638–9), the author of لطيف المعنوى من حقائق المثنوى * (pp. 648).

Unlike the several commentaries on Gulistan like that of Muhammad Akram bin Abdur Razak of Multan-Muhammad Abdul Rasool bin Shahabuddeen Khan Ar.u; Mulla Muhammad Said Riyadh Ali, in Persian and of Yaqub bin Syed Ali in Arabic, it is unique in several inspects. It is interesting to note that this copy is similar to that described by Sprenger and Ethe in their catalogues. It also contains a مقدمه in the end.

Scribe. Abdul Khader bin Abu Muhammad. Date of transcription, 1269 A.H. 11th Jamadiu-ul Akhar.

Beginning:

منت مر خدايرا عزو جل كه زبان گويا را پيشكار دل دانا ساخت الخ *

End:

كاں دو نورش درياست

و صلى الله على خير خلقه محمد و اله و صحبه اجمعين *

تمت *

No. 963. كتاب الفرائض *

KITAB-AL-FARAIDH.

Substance, paper. Size, 8 × 6 inches. Pages, 230. Lines 15 on a page. Mode of writing, not bad. Shikista. Condition, much injured. Apperance, old.

Subject: Muslim Law.

Author: Not known.

Extent: Incomplete.

As the pages in the beginning and the end are missing, and the beginning few pages are in badly damaged condition, it is not possible to trace the name of the author of this work. However it seems to be a compendium on Muslim Law of inheritence based on the Great works of Muslim Jurists.

Beginning :

نشدن دفتر .... مشوه اقرلدل .... و مالک ان *

End :

دختر بهتر است وج آں بر طاہر است وحیات معصود *

No. 964. * تفریح القلوب

TAFRIH-AL-QULOOB.

Substance, paper. Size, 8½ × 5¼ inches. Pages, 64. Lines, 13 on a page. Mode of writing, not bad. Condition, injured. Appearance, old.

Subject, Theology.

Author, Ahamadullah.

Extent, Complete.

A damaged copy of a Persian translation * قواعد شریف و فواید لطیفه of شیخ ابو علی رحمة الله علیه by Ahamadullah. It is a work on Islamic theology and ethics.

Scribe and date of transcription not known.

This volume contains the following works also

(۱) سلم الدرجات * (۲) کتاب طب *

Beginning :

...... را که بحکمت بالغه وصاف کامله قلب را صفاي و روح را *

End :

کل بدن مقصود نباشد و تذقید ناصیه راس. قت منظور بود حب شهیار استعمال نمایند *

No. 964 (*a*). * سلم الدرجات

SULLAM-AL-DARJAT.

Substance, paper. Size, 8½ × 5½ inches. Pages, 24. Lines, 15 on a page. Mode of writing, bad, Shikista. Condition, injured and sailed. Appearance, old.

Subject, Ethics.

Author, Ahmadullah.

Extent, Incomplete.

A short tract on Religious ethics by Ahmadullah on the model of the foregoing work. It consists of one and three * فصل

Scribe and date of transcription not known.

Beginning :

نحمدک یا رافع درجات و یا مجیب الدعوات .... الخ *

End :

کیفیات	شربات	درجات	سطحات
حار وبابر	۲	۴	۸
باردیابس	۳	۲	٦

No. 964 (*b*). * کتاب طب

KITAB-E-TIBB.

Substance, paper. Size, 8½ × 5¼ inches. Pages, 482. Lines, 15 on a page. Mode of writing, Shikista. Condition, injured. Appearance, very old and soiled.

Subject, Medicine.

Author, Muhammad Yousuf bin Ilayas.

Extent, Incomplete.

A compendium of medical science, compiled by Mohammad Yousuf bin Ilyas, chiefly from the works of Great Hakeems. It consists of two sections called فن اول* and فن دوم* and each فن* is divided and subdivided into مقالہ* قسم* and فعل* and مقدمہ* The first section deals with General Anatomical, Physiological and medical matters, while the second deals with preparations of medicines and mixtures.

Scribe and date of transcription not known.

Beginning :

شکر و سپاس مر خالقي را کہ در خلقت انسان دقایق حکمت الخ ....

End :

زیرک چونہ وشو نیزو مورد در سرکبس کاو کرنب و حرمل الخ*

No. 965. * منطق الطیر

MANTIQ-AL-TAYR.

Substance, paper. Size, 6 × 4 inches. Pages, 420. Lines, 12 on a page. Condition, injured. Mode of writing, not bad. Appearance, old.

Subject, Poetry.
Author, Attar.
Extent, Incomplete.

A poetical work of Farid-ud-din 'Attar'

ابو حامد محمد بن ابوبکر ابراهیم فریدالدین عطار نیشاپوری *

the celebrated mystic and a most profound Sufi Poet, about whom Jalal-ud-din Rumi, the greatest of all the Sufi Poets, is said to have made the following remarks :

هفت شهر عشق را عطار گشت
ما هنوز اندر خم یک کوچه ایم *

He was born in Shadiyakh, near Nishapur in A.H 513 = A.D. 1119 during the reign of Sultan Sanjar, and was killed by the Mugals in A.H. 627 = 1229, at the age of 114 lunar years. 'Attar' who is more renowned as a Sufi than a Poet, derived his poetical title from the profession of his father, a druggist, which 'Attar' himself continued for sometime. Meagre and unreliable accounts of his life are found in Tadkiras. Please refer to the life added in the beginning of the Tadkirat-ul-Auliya, edited by Dr. Browne. After his death, says G. Ouseley an eminent Sufi was asked, to whom he ascribed the more profound knowledge of Sufi doctrine, Jalal-ud-deen Rumi or 'Attar' he said : "The former like an eagle flew to the height of perfection in the twinkling of an eye, the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

The present work, Mantiq-ut-Tayr or the speeches of the birds is a part of Kulliyat-i-Farid al din 'Attar' This mathnawi is divided into thirty sections * مقاله and containing apologues in most of which birds are intreduced as speaking.

آفرین جان آفرین پاک را
آنکه جان بخشید و ایمان خاک را *

The date of composition is A.H. 583 (see Fol. 210*a*). See the last but one verse of this work. This has been lithographed in Lucknow in A.H. 1288 and Bombay A.H. 1280. It has been translated into French, 1863 A.D. Edited by Garcin de Tassy, Paris, 1857 A.D. A Turkish commentary on the same was composed by Shami. Three copies of Urdu translation by one Wajidi, a native of Kurnool are available in this Library Hindustani D. Nos. 30—32. Two Urdu translations are preserved in Nos. 2375 and 2817 (the latter in Dakhni verses) of the India Office collections.

This pocket size work is in injured condition written in minute Nastaliq character.

Begininnig :

آفرین جاں آفرین پاک را
آنکہ جاں بخشید و ایماں خاک را *

End :

پانصد و ہفتاد و سہ بگذشت سال
ہم زتاریخ رسول ذوالجلال *

گفت عطار از ہمہ مرداں سخن
گر تو مردي ہم بخیرش یاد کن *

تمت تمام شد *

Scribe and date of transcription not known.

No. 966. بوستاں *

BUSTAN.

Substance, paper. Size, 9 × 6 inches. Pages, 336. Lines, 16 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Poetry.

Author, Sa'di.

Extent, Complete.

The well-known Persian Classic of Sa'di

شیخ شرف الدین مصلح بن عبداللہ سعدی شیرازی *

He was born about A.H. 580 = A.D. 1184 in Shiraz, who derived his poetical name from the Atabak of Fars, Sa'd bin Zangi (died A.H. 623 = A.D. 1226) who had great affection towards the young poet and was his patron after his father's death. He was a genieous student of Sufism and a disciple of the celebrated Saint, Shaik Shihab-ud-din 'Umar Suharwardi who died in A.H. 632 = A.D. 1234. He is said to have visited India as he states in this work in the eighth chapter. (Fol. 149b).

بتي دیدم از عاج در سومنات
مرصع چو در جاهلیت منات *

He passed his last days in his native place, *Shiraz*, where he died and is burried. His tomb is still known as Sa'diyah. It is asserted by some that Sa'di was the first poet who composed Hindustani verses, and examples of such verses, bearing the poet's name, are also given to us,

but save and except his travels in India, in the course of which he probably acquired some knowledge of that language, there is no substantial evidence to support the assertion. His two masterpieces, the Bustan and the Gulistan, composed in A.H. 655 = A.D. 1257 and A.H. 656 = 1258 respectively, and dedicated to the reigning Atabak, Abu Bakr bin Sa'd bin Zangi (A.H. 623—658 = A.D. 1226—1259) have immortalised the poet's name. Ali bin Ahmad bin Bisutun was the first man who collected and arranged the works of this most famous of Persian authors.

The present manuscript, Bustan, is the most popular Persian text book on which several commentaries in several languages were written. Among the numerous text-editions of it (printed or lithographed) may be mentioned: Calcutta, A.D. 1810, 1828 and 1870, etc.; Cawnpore, 832, 1856, 1868 and 1887, etc.; Lucknow, A.H. 1262, 63, 65, 1279, etc. Same has been translated into the following languages:—

German: By K. H. Grab, Jena, 1850, By Schlechta—Wssebnd, Vienna, 1852 and By Fr. Rickent, Leipzig, 188?.

French: By Barbier de Meynard Paris, 1880.

English: By H. Wilberforce Clarke, London, 1879, and by G. S. Davie, styled: "The Garden of Fragrance", London, 1882; selections in English (styled "Flowers from the Bustan), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers', 1883.

A Turkish translation has been printed in Constantinople in 2 volumes, A.H. 1288 = 1871 A.D.

Scribe is Shaik Mahamood and date of transcription is 1225 A.H.

Beginning:

بنام جهاندار جاں آفرین

حکیمي سخن بر زبان آفرین *

End:

این کتاب دعوي دیگر باطل و عاطل است *

No. 967. * انشاء بیدل

INSHA-E-BAIDIL.

Substance, paper. Size, 8 × 5 inches. Pages, 192. Lines, 15 on a page. Condition, not bad. Mode of writing, good. Appearance, old.

Subject, Belles Letters.

Author, Abdul Qadir Baidil.

Extent, Complete.

Same as described under D. No. 954 (*a*).

The correspondence of Abdul Qadir Baidil containing letters addressed to Shukrallah Khan and his sons.

Scribe and date of transcription not known.

Begining :

عجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه را در
معرکه الخ *

End :

تمت تمام شد انشاء مرزا بیدل علیه الرحمان *

No. 968. * فقه منظوم

FIQH-E-MANZUM.

Substance, paper. Size, 8 × 5 inches. Pages, 430. Lines, 14 on a page. Condition, damaged. Mode of writing, good. Appearance, old.

Subject, Theology and Jurisprudence.

Author, not known.

Extent, Incomplete.

A short tract on Muslim theology and jurisprudence in simple Persian poetry and on varities of subjects like fundamentals of Islam, i.e., Namaz, Roza, Zakat and Haj and Muslim law of inheritance, etc. It is divided into several kitabs and sub-divided into Babs and Fasals. An incomplete work, the name of its author or scribe and date of transcription is not known.

Beginnning :

این کتابے است در بیان وضو
باب اندر بیان سنت اوست *

End :

کر فریقے شد از ذوی الاقتدا ....
... ... تیر انکسار سهام *

No. 969. * مثنوی یوسف زلیخا

MATHNAWI-E-YUSUF ZULAIKHA.

Substance, paper. Size, 7¾ × 5 inches. Pages, 348. Number of lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Subject, Poetry.

Author, Mulla Nazim of Harat.

Extent, Complete.

This mathnavi of Yusuf Zulaikha by Mulla Nazim of Harat, a Court Poet and favourite of Abbas Kulikhan Shamlu, the Beglerbeg of Harat, was written on his request, which to a great extent is based on Firdausi's Mathnavi of the same name. He commenced the poem in A.H. 1058=A.D. 1648 and completed it in A.H. 1072=A.D. 1661-1662. Nazim died in A.H. 1981 = A.D. 1670, 1671. (Please see Ethe Ind. Off. Lib. Cat. No. 1593, and A Sprenger's Catal. pages 151 and 515). It has been printed it Lucknow in A.H. 1286.

The poem Yusuf Zulaikha represents the story of Joseph in ChapterXII of the Holy Quran. This chapter contains one hundred and eleven verses, and unlike other chapters deals with only one subject. This Quaranic story has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets. For a long time it was a popular notion that Firdausi was the first poet who gave a poetical version of this story, but it has lately been shown that Abu Muayyad of Balkh and Bakhtiyar, or Ahwaz before him, had made this romance the subject of a poem (please see, Browne's History of Persia, Volume II, p. 146). It seems almost certain that 'Am'aq of Bukhara (died A.H. 1149 = A.D. 1736) was the first after Firdausi to write a Yusuf Zulaikha. His mathnavi can be read in two different meters. 'Am'aq was followed by many, such as Jami (died A.H. 898 = A.D. 1492); Qasim Khan Manji; Amir Humayun (died A.H. 979 = A.D. 1571); Shaukat, the Governor of Shiraz under Fath 'Ali Shah; Mirza Jan Tapish of Delhi, son of Yusuf Beg Khan of Bukkara. (See Sprengier, p. 297). Among the Turkish poets, Hamdi and Bhishti may be enumerated. But Jami's Yusuf Zulaikha is admitted on all hands to be the best mathnawi poem on the subject and has obtained the widest celebrity. An excellent and most valuable copy of Jami, presented to Jahangir by 'Abd-ur-Rahim Khan Khanan on Monday, the 2nd of Muharram, A.H. 1019. at Akbarabad which was translated by the famous accomplished nasta'liq writer, Maulana Mir 'Ali-ul-Katib, son of Maulana Mohmud Rafiqi, is available in Oriental Public Library, Bankipore.

This manuscript is written in minute nastaliq with illuminated borders on a fine paper.

Scribe and date of transcription not known.

Beginning :

خدایا چون سپهرم سینه بکشا

دلم طرطي کن و آئینه بنما *

End :

بزم جامي که سست بادہ کام

کنم آغاز شکر حسن انجام *

No. 970. * خطبات ظهوری

KHUTBAT-E-ZUHURI.

Substance, paper. Size, 9 × 6 inches. Pages, 244. Lines 9 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Prose-treatises.

Author, Nurudeen Muhammad Zuhuri.

Extent, Incomplete.

An incomplete collection of prose-treatises of Maulana Nurudeen Muhammad Zuhuri * مولانا نورالدین محمد ظهوری of Tarshiz.

Though he was born at Tarshiz, he went to Yazd at an early age to join the company of the famous poet Mulla Wahshi-e-Bafaqi author of the "Khuld -e-Barin" and from Yazd he procceded to Shiraz where he stayed for seven years as on intimate frined of Darvesh Husayan, who was throughly versed in history, poetry, niddles, and calligraphy. But in A.H. 988=A.D. 1580 he came to Deccan, where he like Malik-e-Qummi. first settled at Ahamadnagar and then at Bijapur, where he became an intimate friend of the poet-laureate, Malik-e-Qummi, whose daughter he married subsequently. It is interesting to note that Malik-e-Qummi, and Zuhuri often collaborated in literary productions (like Beaumont and Fletcher) which gained high admiration and rewards from Ibrahim 'Adilshah II' (A.H. 988—1037=A.D. 1580—1627). Besides his Diwan, Zuhuri wrote the famous mathnawi called Saqi-Namah ساقی نامه in imitation of Sadis Bostan and dedicated it to Burhan Nizam Shah II of Ahamednagar, Sprenger says that king Adil Shah conferred high favours upon him ; when he sent his Saqi-Namah to Burhan Nizam-ul-Mulk in Hyderabad, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words: * تسلیم کردند تسلیم کردم "they have made it over to me, I have thanked for it, or accepted it." (P. 125). Amongst his prose works are three prefaces known as سه نثر so much admired in India, the * پنج رقعه and the مینا بازار all lithographed several times in India. His proficiency in caligraphy was a source of income to him, and he earned large sums of money by the sale of the copies which he made of the "Rawzatus–Safa." His *Shikasta* [handwriting won the admiration of the author of *Ma'asir-e-Rahimi*. Among his contemporaries may be mentioned the poets "Fayzi" and "Naziri' with whom he used to enter into poetic contests. There are different dates of his death but according to Azad he died in A.H. 1025 = A.D. 1616. Please see Wese Cat. of Isl. Mss. of Bombay University. P. 170; A Sprenger, Catalouge pp. 44, 112,125 and 151, Ethe, Ind. Off. Lib. Cat. No. 1500 ; for further notices on his life and works.

Like India Office No. 1509, our Ms. contains the following prose treatises of Mulla Zuhuri with numerous marginal and interlinear annotations heading and glosses.

(1) Preface to Nawras * دیباچۂ نورس

The Nauras was according to Rien, a treatise on Indian Music composed by Ibrahim Adil Shah II himself, to whom this and the following two prefaces were dedicated; but Kitab-i-Nauras is mentioned by Rien (iii, P. 1091A) as a joint work of Malik Qummi and Zuhuri. The marginal notes about the Ragas and Raganis given in this manuscripts on the first folio confirms this assumption.

Beginning on Fol. 1A.

سرود سرایان عشرتکده قال بنورس سرابستان حال کار کام
وزبان ساخته اند الخ ....

Ends on Fol. 14.

(2). Preface to Gulzar-e-Ibrahim. * دیباچه گلزار ابراهیم

This preface is in ornate prose, mixed with verses in praise of Ibrahim Adil Shah II.

Beginning on Foll 15A.

خرمی چمن سخن بطراوت حمد بهار الخ .....

Ends on Fol. 30.

(3). Preface to Mina Bazzar. * مینا بازار

There is another prose-treatise that begins on Fol. 31A and ends on Fol. 46A.

Beginning :

عصمتیان روپرش حیا پرور و خلوتیان عفت الخ ......

(4.) Preface to the Khwan-i-Khalil. * دیباچۂ خوان خلیل

This treatise, in Ornate prose, interpersed with verses, seems like the above first and second treatise written in homages of Ibrahim Adil Shah II.

Beginning on Fol. 47A.

اے از تو بر اہل تخت و اکلیل سبیل
کز ذکر جمیل است و دیگر قدر جلیل الخ *

Ends on Fol. 76A.

The above treatises have been lithographed at Lucknow, A. H. 1264 at Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

(5) Ruq'at, or Panj-Ruqa't. پنج رقعات *

Five love letters, the first begins on Fol. 77A and ends on Fol. 107.

Beginning :

شهید تبسم دیت عشوهٔ خوشنما مقتول رنگین مطلب شیرین

الخ * ....

Edited with lommentries, Cawnpore. A.H. 1280.

(6) There is an incomplete prose treatise that begins on Fol. 108A as

سرو سار سخن ترانهٔ حمد صانعي است کلشن سضمون رنگین

الخ * ....

Scribe of this manuscript is Imad Ali. in the year, A.H. 1241 also contains a few Gazals and a Talismar.

Beginning :

سرود سرایان عشرتکدهٔ قال کہ بنورس سرا بستان حال الخ * ...

End :

برکانسہ چوبین کدایان ......

کردست زني صداي ظهور دہد *

No. 971. مکاتبات علامي *

MUKATIBAT-E-ALLAMI.

Substance, paper. Size, 8 × 5 inches. Pages, 150. Lines 16 on a page. Condition, badly injured. Mode of writting, not bad. Appearance, old.

Subject, Letters.

Author, Abul-Fadhal.

Extent, Incomplete.

The official letters and refined prose writings in Persian of Abul Fadhal bin Mubarak,which were collected between A.H. 1011, and 1015= A.D. 1602—1606; by Abdus Samad bin Abdul Muhammad. Abul Fadhal was assasinated in A.H. 1004 = A.D. 1596.

See Ethe Ind. Off. Lib. Cat. No. 271.

This collection is some lines called

انشاي ابو الفضل مکاتبات ابوالفضل *

These has been printed under the title انشاء ابوالفضل in Calcutta 1810; Lucknow, A.H. 1262 and 1280. This copy does not contain its Original divisions into three books or دفتر * It is much injured, soiled and damaged copy in which some papers in the beginning are missing.

There are two seals on the last page : (۱) بهادر سنہ ۱۱۲۲ *
(۲) ہم چند سنہ ۱۱۴۸ *

This was completed on 7th Jamadi-ul-Awal 1148 A.H. Name of the scribe not known.

Beginning :

شادماني بر دلهاي دوستان مفتوح باشد الخ *

End :

من نوشتم صرف کردم روزگار
من نمانم این بماند یادگار *

No. 972. کتاب طب *

KITAB-E-TIBB.

Substance, Paper. Size, 8 × 5 inches. Pages, 128. Lines 15 on a page. Condition, injured. Mode of writing, not bad. Appearance, old.

Subject, Medicine.
Author, Not known.
Extent, Incomplete.

An incomplete, injured, ananymous compendium of medical science divided in several فن and subdivided into مقالہ *

As the papers both in the beginning and in the end are missing it is not possible to know the name of the scribe and date of transcription.

Beginning :

دو دکند بسند بکریزد دکرافسنتین الخ * ....

End :

نصف سہ است واو را در اصفهان ده نار گویند *
دیباچۂ گلزار ابراهیم *
دیباچۂ خوان خلیل *

No. 973. نسب نامہ *

NASAB-NAMAH.

Substance, Paper. Size, 134 × 20 inches (One long sheet). Condition, good, Appearance, old.

Subject, Geneology.
Author, Not known.
Extent, Complete.

A Geneology of one Sultan-ul-Arifeen Syed Ahamad al Kabir Hussain al 'Arify. It begins with Adam, the first Prophet down to Prophet Muhammed, the last Prophet including the four Caliphs, the Imams, the Saints and ends with the Muslim theologians, etc. There are a few Dairas in the middle.

Beginning :

آدم *

End :

سید محمد قادر *

No. 974. کشف اللغات *

KASHF-AL-LUGHAT.

Substance, paper. Size, 12 × 7¼ inches. Pages 408. Lines on a page, 23. Condition, not Good. Mode of writing, good. Appearance, old.

Subject, Lexicograpghy.
Author, Abdur Rahim.
Extent, Incomplete. Volume I.

A Persian dictionary by Abdur Rahim bin Ahmad Seer, who was a pupil of Shaik Muhammad bin Lad of Delhi, the famous author of Muayyid-al-Fudala (موید الفضلا *) . It is especially intended to explain the Muslim Sufistic terminologies like—

ا — عشق و معشوق و عاشق — زلف و ابرو — وصال و فراق و وصل و هجر — جمال و جلال و مهر و محبت — ذوق و شوق وغیره *

۲ — قطب و غوث — اولیا و خاتم اولیا و ابدال — عارف و واصل و صوفي و قلندر — زاهد خشک — شیخ و طالب و سالک و عالم و مجذوب و فقیر و مسکین و پارسا وغیره *

۳ — ذات وصفات — افعال و نفس و روح — حق و باطل و رسم و عادت — توحید و موحد نفس کل و عقل کل — فیض اقدس و فیض مقدس — اسم اعظم و صورت الا الله — مثال مطلق و مثال مقید — تقوي و اخلاص و فقر و زهد و ریا و اسراف و ایمان و مسجد و مکاشفه و نور وغیره *

۴ — خرابات و پیر خرابات و خمار و شراب و شمع مستي و میخانه — کافر و کفر و بت و زنار و صلیب و ناقوس و بتخانه وغیره *

This work is principally based, as the author states in the preface, on the following dictionaries :--

1. Sharafnama-i-Ibrahimi شرفنامهٔ ابراهیمی

Also called (فرهنگ ابراهیمی) and (احمد منیری) and (شرف نامه) written by Ibrahim Kiwam Faruki (ابراهیم کیوام فاروقی) in honour of the celebrates Sufi Shaik Sharafuddeen Ahamad bin Yahya Mungari (شیخ شرف الدین احمد بن احیی) who died in A.H. 782=A.D. 1380-81. It was compiled between A.H. 862—879=1458-1475, the period during which Abu-al-Muzuffer Barbau Shah reigned in Bangalali.

2. Muayyid-al-Fudala—مؤید الفضلا A very valuable Persian dictionary by Shaik Muhammad bin Shaik Lad of Delhi. (شیخ محمد بن شیخ لاڈ دهلوی) who completed it in A.H. 925 = 1519. It explains all the words and phrases occuring in the Shahnama, Nizami's Kamsah, the six poems of Sanai, the diwan of Khaqani, Anwari, Tahir, Hafiz, Sa'di, etc.

The full title of this manuscript given on Fol. 2A is "Kashf-al-Lughat-walt-Istilahat." (کشف اللغات والا صطلاحات) It is also called (فرهنگه شیخ عبدالرحیم بهاری) because the compilor, who must have flourished about A.H. 950=A.D. 1543 was a native of Bihar. Printed in Calcutta A.H. 1264. (Please see Ind. Off. Lib. Catal No. 2465.)

The name of the scribe and the date of transcription is not given as it is an incomplete work. However the name of its owner is given on the first page is: کشف اللغات جلد اول من مملکات قاضی سید عبدالله *

Beginning :

الحمد لله رب العالمین والعاقبة للمتقین والصلوة والسلام ....
اجمعین وسلم تسلیما کثیرا کثیرا الخ *

End :

هوار و آب در رویذکو بعدي كه تاشک دانه او صد هزار دینار
الخ ....

No. 975. کشف اللغات *

KASHF-AL-LUGHAT.

Substance, paper. Size, 12 × 7¼ inches. Pages, 484. Lines 24 on a page. Condition, not good. Mode of writing, good, Appearance, old.

Subject, Lexicography.

Author, Abdur Rahim.

Extent, Complete. Volume II.

Des. Cat—14A

It is the second volume of Abdur Rahim's Persian Dictionary " Kashf-al-Lughat " the preceeding work. It begins abruptly.

The name of the scribe given in this volume with the date of transcribtion is as follows :—

کاتب الحروف سید عبدالقادر ولد سید حسین اثارین ساکن
تعلقه والکنده پور این کتاب کشف اللغات بتاریخ نهم شهر ذي الحجه
بوقت ظهر ساعت سعید مرتب شد سنه ۱۲۱۹ *

Therefore the scribe of the first volume may be the same Syed Abdul Khader

Beginning :

بدان کنند زنان مردان را اصدره الخ *

End :

نوشته بماند بخط غریب
که نصر من الله فتح قریب *

No. 976. اخوت نامه *

IKHWAT-NAMAH

Substance, paper. Size, 8 × 5 inches. Pages, 302. Lines 15 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Poetry.
Author, Syed Tajuddeen.
Extent, Complete.

The Quranic story of " Yusuf-o-Zulaikha " has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets, like, Firdausi, 'Am'aq of Bukhara, Qasim Khan Manji, Amir Humayun Nazim of Herat, etc. Syed Tajuddeen, son of Syed Muhammad, the Mufti and Qazi of Tanjore, is the author of this " Ikhawat Namah who has made the Quranic story, the subject of his poem with a different title. This poem is based on the metere and model of the famous Jami's " Yousuf-o-Zulaikha " as the author states on Fol. 21A. Jami's work begins with the following verse :—

الهي غنچهٔ امید بکشاي
طلی از روضهٔ جاوید بنماي *

While Tajuddeen's work begins with the following verse on Fol. 8A—

الهي غنچهٔ دل را کلي کن
زبانم را براں کل بلبلي کن *

This manuscript also contains

(a) an Arabic poem with Persian translation from Fol. 2 to 7.

(b) a Persian Qasidah called "Qasidah-e-Taj" from Fol. 149A to 151.

The scribe seems to be the author himself and the date of transcription is 1247 A.H. There is a seal of Syed Muhammad Tajuddeen.

Beginning :

زِيَادَةُ الْمرءِ فِي دُنْيَاهُ نقصانٌ

وربحهٗ غيرَ محضِ الخير خسرانٌ *

End.

باخرة تامه بيدالفقير الحقير المسمي بسيد تاج الدين مصنف
هذالكتاب بن مولوي سيد محمد مفتي العلامة الفهامه ساكن بلده
مدرا في شهرالذي ...... سنه ۱۲۴۷ هجري *

No. 977. نخلستان تاج *

NAKHLISTAN-E-TAJ.

Substance, paper. Size, 7½ × 6 inches. Paper, 232. **Lines, 11 on a page. Condition, not bad.** Mode of writing, good. **Appearance, old.**

Subject : Ethics.
Author : Syed Tajuddeen.
Extent : Complete.

The author Syed Tajuddeen says that Shaik Sadi blessed him one night in a dream and Sadi's compliments made him to write this work called "Nakhlistan-e-Taj" on the model of Sadi's Gulistan and Bustan (Fol. 7.). The contents of this work are (Fol. 9.)

۱ — باب اول در سيرت انبيا *
۲ — باب دوم در اخلاق اصفيا *
۳ — باب سيوم در فضيلت قناعت *
۴ — باب چهارم در فوايد خموشي *
۵ — باب پنجم در خوبي حسن و عشق جواني *
۶ — باب ششم در مضرت پيري و حال ناتواني *
۷ — باب هفتم در حالات بوقلمون *
۸ — باب هشتم در آداب صحبت *

Every Bab contains a Hikayat, a Mathnavi, Qitaa and Ruba'i.

The scribe seems to be the author himself and the date of transcription is not known.

Beginning :

ایمان بخدائي عزوجل کہ عبارتست از اقرار و تصدیق وحدوث عالم سبب آن الخ *

End :

بیستم نخلها برشارع عام
بکردم وقف بهر اهل اسلام *
رطب چیند و در ظلش نشیند
و کرنہ دور دور آنرا بہ بیند *
تمت *

No. 978. عبرت الابصار *

IBRAT-AL-ABSAR.

Substance, paper. Size, 8 × 5 inches. Pages, 110. Lines, 13 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject : Ethics.

Author : Syed Tajuddeen.

Extent : Complete.

It is a socio-ethical work of Syed Tajuddeen in Persian verse on the model of Jami's Subhat-ul-Abrar and Tuhfatul-Ahrar. It contains social and ethical questions and answers explained with stories like :

۱ — حکایت شیر و شتر * ۲ — حکایت سلیمان و سپاہي *
۳ — حکایت نوشیروان و مدد پیر * ۴ — حکایت حجاج
وغیرہ *

Scribe seems to be the author himself and the date of transcription is not known.

Beginning :

دعاي ابتدا کلام نیکو سر انجام است *

ایکہ کلامت بري از حرف و صوت
نیست ز سمعت ہمہ این صوت فوت *

End

بعد ازیں بذدہ درود و سلام
برسر آں حضرت خیرالانام *

No. 979. قصۂ سلیمان و بلقیس *

QISSAH-E-SULAIMAN-O-BILQEES.

Substance, paper. Size, 8½ × 5½ inches. Pages, 116. Lines, 13 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject : Poetry.
Author : Syed Tajuddeen.
Extent : Complete.

Another popular Quranic story of love and romance between the Prophet Sulaiman and Bilqees, the Queen of Saba is the subject-matter of Syed Tajuddeen who narrated it in Persian verses. Syed Tajuddeen seems to be a great South Indian Persian scholar who requires special and comparative study.

Scribe seems to be the author himself and the date of transcription is 1274 A.H.

Beginning :

ہادیا ہدہد زبانِ مرا
تاج والا بدہ بیانِ مرا *

End :

کردم آغاز شہر شعبان
ختم گردید شہر رمضانِ *

No. 980. شرح رباعیات جامي *

SHARH-E-RUBAYAT-E-JAMI.

Substance, paper. Size, 6¾ × 4¾ inches. pages, 82. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Subject : Commentry.
Author : Jami.
Extent : Complete.

It is Jami's commentary on some of his over Rubaits. The first Rubai commenced upon vers thus on Fol. 2a.

واجب کہ وجود بخشش نو و کہن است
تصویر وجود بخشش قول کن است *

گویم سخني نغز که مغز سخن است
ہستیست که ہست بودہم ہست کن است *

Nur-ud-din Abd-ur-Rahman Jami bin Nizamuddeen Ahmad bin Shams-ud-din Muhammad-al-Dashti-al-Isfahani

(مولانا نورالدین عبدالرحمن الجامي بن نظام الدین احمد بن
شمس الدین محمد الدشتي الاصفهاني)

the last great classical poet of Persia was born in Kharjind near Jam, on the 23rd of Shaban 817 A.H.—7th November 1414 A.D.; during the reign of Mirza Shah Rukh (A.H. 807—850—1404–1446 A.D. Jami is said to have been descended from Imam Muhammad bin Hasan Sha-Shaybani (d. A.H. 189—A.D. 804), the distinguished pupil of the celebrated Imam Abu Hanifah Numan bin Sabit-al-Kufi (d. A.H. 150—A.D. 767). He received his spiritual instructions from Khwajah Ubaydullah Ahrani (d, A.H. 895—A.D. 1489) as well as from Shaik Saduddeen Kashgari (d. A.H. 860—A.D. 1455), a Khalifa of the Nakshbandi sect whom the poet succeeded as Khalifah. He was at first in the Court of Sultan Abu-Said, who entertained great regard for him, and after the assassination of this monarch in A.H. 873—A.D. 1468, he became a constant companion and a great favourite of Sultan Husayn Bayqara (A.H. 873—912—A.D. 1468—1506), who was a distinguished scholar and a great patron of men of letters. Jami died in Herat on the 18th of Muharram, A.H. 898—9th November A.D. 1492.

The life of Jami has been copiously dealt with by Oriental and Euro. pean authors, and for a list of such works please see Catalogue of Oriental Public Library, Bankipour, Vol. II, p. 33; and India Office Library Cat. No. 8, 1300.

The scribe is Ghulam Yameen Dastageer of Madurai (S.I.) and the date of transcription is not known.

Beginning :

حمد آلا هو با لحمد حقیق
در بحر نوالش ہمہ ذرات عزیق *

End :

تمت. نسخہ ہذا اعني شرح رباعیات حضرت مولانا جامي
قدس سرہ از دست حقیر غلام یمین دستگیر ساکن مدہرہ *

No. 981. داؤد نامہ *

DAWOOD NAMAH.

Substance, paper. Size, 7½ × 6 inches. Pages, 80. Lines, 13 on a page. Condition, not good. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.

Author, Syed Tajuddeen.

Extent, complete.

Another work of Syed Tajuddeen, which contains the ancient story of tribal blood funds between Talut and Jalut, two ancient tribes of Middle-East. The leadership of Prophet Dawood and his conquests are narrated in verse form.

Scribe seems to be the author himself and the date of transcription is not known.

Beginning :

التجا بہ تحریر زباں

و بہ تجدید خامہ سرگرداں *

End :

زابیات آں برکر فتم شمار

بایں بیت شد جملہ ہفت و ہزار *

No. 982. تحفتہ الاحرار *

TUHAFAT-Al-AHARAR.

Substance, paper. Size, 8 × 6 inches. Pages, 64. Lines, 15 on a page. Condition, damaged. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.

Author, Jami.

Extent, complete.

This volume also contains two other works of Jami, i.e., Salman-o-Absal, and Ruqa'at-e-Jami.

"Tuhafat-al-Ahrar," (The Gift to the Free) is a religious mathnavi' of Abdur Rahman Jami supposed to be completed in A.H. 886=A.D. 1481. This mathnavi is in the metre of the "Makhzan-ul-Asrar" (مخزن الاسرار *) of Nizami and the "Matla'ul Anwar" (مطلع الانوار *) of Khusran.

مفتعلن مفتعلن فاعلن *

The prologue of this mathnavi is mostly by devoted to the praise of the Prophet Muhammad (peace be on him). But on Fol. 8a the poet eologises the famous founder if the Naksbandiyah Order, Shaik Baha-

uddeen Muhammad al- Bulkari (d. A. H. 791=A.D. 1388) and on Fol. 9, Khwajah Nasiruddeen 'Ubaydullah Ahrari, better known as Khawjah Ahnar (d. A.H. 895=A.D. 1489), the then living chief of the said order after whom probably the poem is entitled. The mathnavi is divided in twelve cantos or Maqalas.

This work has been edited by F. Falconer, London, 1848; translated into German; Printed in Lucknow, 1869. See Sprenger, Oude Cat. p. 449. A commentary in Persian by Muhammad Ghulami was published at Lahore in 1302 A.H.=1884–85 A.D. An interliner Urdu translation by Jan Muhammad Chawhan was also published in Lahore in 1928.

Scribe is Syed Tajuddeen and the date of transcription is 1235 A.H.

Beginning :

حامدا لمن جعل جنان كل عارف مخزن اسرار كماله و لسان
الخ * ... ...

بسم الله الرحمن الرحيم
هست صلاي سرخوان كريم *

End :

در زير خاك بندز بندم جدا كند
كين خط من بخواند و برمن دعا كند *

No. 982a. * قصهٔ سلمان و ابسال

SALAMAN-O-ABSAL.

Substance, paper. Size, 8×6 inches. Pages, 44. Lines, 15 on a page. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.
Author, Jami.
Extent, complete.

Another allegorical mathnavi of Abdur Rahman Jami in the metre of "Mantiq-ul-Tayr" of Faridudden 'Attar, and the famous mathnavi of Jalaluddeen Rumi :

فاعلاتن فاعلاتن فاعلن *

This mathnavi is dedicated to Yaqoob Beg bin Hassan Beg of White Sheep or the Aq-Quyunli Dynasty, who reigned from 883—896 A.H.= 1478—1490 A.D. to whom the poet refers thus :

شاه يعقوب آن جهانداري كه هست
با علوش ذروهٔ افلاك بست *

(Fol. 3.)

This poem ends with the praise of the same Shah Ya'qub Beg.
This work has been edited by F. Falcones, London, 1850; translated into English by the same in London, 1856.

Scribe is Syed Tajuddeen and the date of transcription is 1236 A.H.

Beginning :

اي بيادت تازه جان عاشقان
زاب لطف تر زبان عاشقان *

End :

يارب نگاهدار تو ايمان آنكسي
كين خط من بخواند و برمن دعا كند *

No. 982 (b). رقعات جامي *

RUQA'AT-E-JAMI.

Substance, paper. Size, 8×6 inches. Pages, 76. Lines, 19 on a page. Mode of writing, Naskh. Appearance, old.

Subject, Letters.
Author, Jami.
Extent, complete.

It is a collection of Abdur Rahaman Jami's letters and specimens of refined prose writings. These letters are otherwise styled as انشاء جامي* Insha-e-Jami, or Rislah-e- Munshaat, رسالهٔ منشات * or Diwan-ur-Rasail. ديوان الرسائل * This copy contains a great number of interlinear glosses and paraphrases.

These letters have been edited in the "Selections for the use of the students of the Persian Class" Vol. VI. Calcutta 1811.

Scribe is Syed Tajuddeen and the date of transcription is 1236 A.H.

Beginning :

بعد از انشاء صحائف ثنا ومحمدت الله الذي انزل علي عبده الكتاب الخ *

End :

روزي زمانه برمن مسكين جفا كند
در زير خاك بند زهندم جدا كند *
يارب نگاه دل زتو ايمان آنكسي
كين خط من بخواند و برمن دعا كند *

No. 983. دیوان یمین *
DIWAN-E-YAMEEN.

Substance, paper. Size, 7½ × 5¼ inches. Pages, 128. Lines, 11 on a pages. Mode of writing, good, Nastaliq. Condition, injured. Appearance, old.

Subject, Poetry.

Author, Syed Muhammad Yameen Dastageer.

Extent, complete.

It is a Diwan of Syed Muhammad Yameen Dastageer, son of Syed Tajuddeen of Madurai, the author of proceeding works. This contains Persian poems in alphabetical order with a few Ruba'ees and Qita's in the last.

It also contains few letters addressed to officials and dignitories, like the Governor-General Lord Dafreen, Rukunddeen of Vellore, Rahamathullah of Natharnagar, and Naseeruddeen ibn-e-Dawood. These may be taken as a source of information on the life and domestic affairs.

One of the important Qit'ah is on the death of Syed Tajuddeen, which runs thus :

تاریخ وفات پدر ایشاں *

صفتي ظاہر و باطن مولوي بے مثال
مہدي عالم چوشد در حق خراب و پایمال *
گفت تاریخش یمین خود از سر آہ اینچنین
مہدي عالم فنافي اللہ گشت ولا زوال *
۱۲۸۱

Scribe seems to be the author himself and the date of transcription is 1,300 A.H. (See Fol. 58*a*).

Beginning :

الا اي ساقي از لعل تو پر کن ساغر دلہا
محبت گرچہ سخت آمد در آخر حل مشکلہا *
دلیل عسر آمد مکرر آیت قرآں
فروزد آتش ہجراں چراغ وصل در دلہا *

End :

بیست مرا در دو جہاں ہیچ کس
جز تو مہر دعوۃ فریاد رس *

دست یمین گیر زفضل ای رحیم
دست او بستہ است کشاے اے کریم

No. 984. * فوایدالسالکین

FAWAID-AL-SALIKEEN.

Substance, paper. Size, 8 × 5¾ inches. **Pages, 135.** Lines 15 on a **page. Condition, good.** Mode of writing, good, Nastaliq. **Appearance, old.**

Subject, Theology.
Author, Ghulam Dastageer Yameen.
Extent, complete.

Another work of Syed Ghulam Dastageer Yameen, son of Syed **Tajuddeen on Muslim** Theology.

He says in the preface that to enable the commander to understand the basic and fundamental verses of the Quran, has selected such verses and presented them with the best commentries on them along with his other interpretations. He has given marginal notes also on a few folios. A table of contents is given in the beginning. The work is divided in five Rukun and each Rukun is sub-divided into Fasals and Babs. It ends with a Khatimah in praise of Prophet Muhammad (Peace be on him).

Scribe is the author himself and the date of transcription is **1314 A.H.**

Beginning :

فهرست کتاب فوایدالسالکین اینکہ مقدمہ در بیان ریاضت و فلاح کہ بي آنہا دستکاري حقیقي دست ندہد * ... ...

End :

و بتاریخ بیست و یکم ماہ صفر روز دوشنبہ بوقت ظہر در سنہ ١٣١٤ ہجري از دست مولف ترقیم یافت *

No. 985. * گلشن راز

GULSHAN-E-RAZ.

Substance, paper. Size, 8 × 5½ **inches. Pages, 83. Lines 12 on a page. Cndition, injured. Mode of writing, good Nastaliq. Apperance, old.**

Subject : Sufism.
Author : Shaik Mahamud Shabistani.
Extent : Complete.

According to Prof Browne this work ' Gulshan-e-Raz ' (Rose-Garden of Mystery) is " one of the best and most compendious manuals of the mystical doctrine of the Sufis, and enjoys even at the present day a high reputation. (Br. Lit. Hist. Pers. 111, p. 146). It is the well known mystic Mathnavi. composed in answer to fifteen metaphysical questions propounded by Amir Hussayni Sadat and answered by Shaik Mahamud Shabistani.

Jami in his Nafahat says that the propounder of these fifteen questions was the celebrated Amir Rukn-uddeen Hussain bin Alim bin Abil Hasan

ركن الدين حسين بن عالم بن أبي الحسن الحسيني *

generally called * فخر السادات and known by the name of مير حسيني سادات * He was known in A.H. 671—A.D. 1272. He was originally from Guziv, a village in the country of Gur, but he settled and spen almost his whole life in Herat. He was a great traveller and a renowned Sufi poet and a disciple of Shaik Rukn-uddin Abul Fath (d. A.H. 735—A.D. 1335). He died in A.H. 719—A.D. 1319. The author of this poem Shaik Mahmud Shabistani

سعد الدين محمد بن عبدالكريم بن يحيي التبريزي الشبستري *

was born at Shahister, a village at eight farsangs from Tabriz during or about the reign of Hulagu Khan (A.H. 654—663—1256—1264 A.D.) According to the prologue in this copy the poet recieved some questions in the month of Shawaal A.H. 700—A.D. 1300, from a certain person of Khurasan and in answer to them he composed the present poem :—

گذشته هفت ماه از هفتصد سال
ز هجرت ناگهان در ماه شوال *

He died in A.H. 720—A.D. 1320. This copy ends with the following verse, in which the poet mentions his name ;

بنام خویش کردم ختم پایان
الهي عاقبت محمود گردان *

Besides this work he has left the following work also :

۱ — حق اليقين في معرفت رب العالمين *
۲ — سعادت نامه *
۳ — رسالهٔ شاهد *

The value of the work can be estimated hy the amount of attention bestowed on it by Eastern and Western Scholars. This has been translated into :

English : With valuable notes, and interesting comparison between Oriental and European mysticism by E. H, Whinfield 'The Mystic Rose-Garden,' London 1880. An anonymous English translation of the most important parts of the poems entitled "The Dialogue of Gulshan-e- Raz" appeared in Tubner, London 1887. For an Ismaili interpretation of this work by Ivanow see JBBRAS. Vol. VIII, Nos. 1 and 2, 1932.

German : It has been edited with German translation by Hammer—Purgstall, "Rosenflor des Gebeimnisses," pesth, 1838. Extracts in German translation are found in Tholuck's "Bluthensammlung" 1825.

Turkish : This has heen translated into Turkish with amplification by Turkish poet Shirazi under

كتاب گلشن راز ترجمهٔ شیرازي *

Urdu : In 1344 A.H.—1925-26 ; One Muhammad Nazir Siddiqi Fayzabadi published its translation along with the commentery of Lahiji in Urdu.

As many as twenty-eight commentaries were written and the most popular among them is

مفاتيح الاعجاز في شرح گلشن راز*

Muhammad bin Yahya al-Lahiji. Several abridged editions of the same by different authors have been published so far.

For notices on this manuscript please see, end Off. Cat. No. 1814.

Scribe is Muhammud Dastageer Yameen and the date of transcription is 1273 A.H.

Beinning :-

بنام انکه جانرا فکرت اموخت
چراغ دل بنور جان بر افروخت*

End :

کتاب گلشن راز بتاریخ بیست پنجم ماه شوال سنه ۱۲۷۳
بدست حقیر غلام یمین دستگیر تمام یافت *

No. 986. دیوان قصاب *

DIWAN-E-QASAB.

Substance, paper. Size, 11×10 inches. Pages, 124. Lines, 18 on a page. Condition, restared copy. Mode of writing, Nastaliq. Appearance, new.

Subject Poetry.

Author Saida-e-Qasab.

Exteor : Extent,.

A restored copy of Diwan-e-Qasab, described under D. No. 43 of Desc. Cat. of Isl. Manuscripts Volume I, page 188.

Details on the life and wroks of the poet are not tracable. The poems are arranged in alphabetical order.

Scribe and date of transcription not known.

Beginning :

الهی بهر حمدت قوتی بخشا زبانم را
ز آب این گهر لبریز کن درج دهانم را *

End :

بر جاک دام و اشود آنجام معاورم
برجا خدنگ بال کشاید نشانه ام *

No. 987. * مثنوی سلسلة الذهب

MATHNAVI-E-SILSILAT-AD-DAHAB.

Substance, pages, Size 7¾×5¾ inches. Paper, 262. Lines, 15 on a page Condition, injured, Modo of writing. Nastaliq. Appearance, old.

Subject Poetry.

Author, Jami.

Extent Complete.

A famous religious mathnavi of Nuruddeen Abdul Rahaman Jami which is supposed to have been composed in A.H. 890 A.D. 1485, it is dedicated to Sultan Husayn (see fol. 12-a). This mathnavi is in the metre and model of the "Hadiqah", of Sana'i' the "Haptpaykar" of Nizami and "Jam-e-Jam" of Auhadi. The metere is

فاعلاتن مفاعلن فعلن *

This copy contains the complete three daftars. The first daftar beginis on fol. 8a:

لله الحمد قبل کل کلام
بصفات الجلال والاکرام *

The second daftar begins on fol. 76a.

بشنو اي گوش برفسانهٔ عشق
از صرير قلم ترانهٔ عشق *

The third daftar begins on fol. 105a.

حمد ايزد نه كارتست ايدل
هرچه كار تو بارتست ايدل *

There are several other Ghazals, etc., of Syed Tajuddeen both in the begining and in the end.

Scribe is Syed Tajuddeen and the date of transcription is 1233 A.H.

Beginning :

لله الحمد قبل كل كلام
بصفات الجلال والاكرام *

End :

بتاريخ يازدهم شهر ربيع الثاني روز سه شنبه ۱۲۳۳ هجري *

No. 988. اسكندر نامه نظامي (بري) *

ISKANDAR-NAMAH-E-NIZAMI.

Substance, paper. Size, 9×6 inches. Pages, 128, Lines 12 on a page. Condition, injured. Mode of writing, Nastaliq. Appearance, old.

Subject Poetry.

Author, Nizami.

Extent: Incomplete.

It is an incomplete copy, both in the begining and in the end of Iskandar Namah, also called Sharaf-Namah-e-Iskandari or Iskandar Namah-e-Barri, by the greatest Persian mathnavi writer, Nizamuddeen. Abu Mohammad:

نظام الدين ابو محمد الياس بن يوسف بن سويد الگنجوي *

This famous mathnavi is divided in two parts, the first part is called Iskandar-Namah-e-Barri, which treats of Alexandar, the Great, as a conqueror and records his battles on land; while the second part entitled variously as Khirad Namah-e-Iskandari or Iskandarnamah-e-Bhari, describe the Greek conqueror as a prophet and a philosopher and narrates his adventurers at sea. The manuscript under description is the

first part of the mathnavi while second part of it has been described under D. Nos. 118, 590, and 591 of our Descriptive Catalogue of Islamic Manuscripts, Volumes I and II respectively.

For the porlogue of this manuscript after highly eulogising the King Nusrat-uddeen Abu Baker bin Atabuk Muhammad who ascended the throne at Tabriz in A.H. 587 A.D. 1191, Nizami says that the monarch had wished the poem to be dedieated to him. He says :

جهان پهلوان نصرت الدین که هست
بر اعدای خود چون فلک چیره دست *

.. ..

چو فرمان چنین آمد از شهر یار
که بر نام مانقش بند این نگار *

This part of Iskandar Namah was edited with commentary in Calcutta, in 1812 A.D., and reprinted in 1825 A.D. This has been translated into English by Captain H.W. Clarke, London in 1881 A.D. and has been translated into German and French also. A short note on author's life is added for ready reference.

Nizamuddeen Abu Muhammad of Ganjah with the Takkhalus Nizami was born in the Province of Queen, in year A.H. 535—A.D. 1140-41, but the great portion of his life was spent in Ganjah, a town of Arran. Dr. A. Sprenger says that, "he possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived and of the nation to which he belonged, he would have been of the greatest poets that ever lived". Much of his life is still in darkness and very unreliable accounts of the poet are given by his biographers. But the most authoritative work on his life is the learned monograph of W. Bacher, who has based Nizami's life exclusively on poet's own statements in several poems of his Khamsah. It appeard from several verses of his poems that he had a son named Muhammad. Sprenger says, "he was sixty-three years and a half of age in 599 A.H. when completed the second part of the Iskandar Namah and died in 606 A.H. or 602 A.H. But Dorn thinks that the poem was completed after his death by some one else". Various conflicting dates are assigned to Nizamis death but the most reliable date is A.H. 599 é A.D. 1202 (see Bankpore Lib. Cat. page 49 and Sprenger's Cat. page 519).

The scribe and date of trascription of this manuscript is not known. It begins and ends abruptly.

Beginning :

فرو ریزم از نظم ترکید خویش
دکر کونہ کردم ز ترتیب خویش *

End :

پس و پیش رو کرد چوں خارہ کوہ
برانگیخت تگبي ثریا شکوہ *

No. 989. * کتاب تاریخ *

KITAB-E-TARIAKH.

Subtance, paper, Size 8×6¼ inches. Pages 466. Lines 13 on a page: Condition, injured. Mode of writing, Nastaliq. Appearance, old.

Subject, History.

Author, Abu Ishaq Ibrahim.

Extent Complete.

It is a short general history of the world from the begining of the world's creation to the assassination of Hazrat Ali, the fourth Muslim Caliph, from Muslim theological sources like Quran, and traditions of the Holy Prophet Muhammad (peace be on him). It also gives a short biographical sketches of the semitie Prophet like, Adam. Nuh, Sulayman Abraham and Muhammad and of the four Muslim Caliphs, Abu-Bakar, Umar, Usman and Ali based on the said sources

The name of the scribe and date of transcription is not known.

Beginning :

• اَلحمد للهِ الّذِي تَوحّدِ بِا لمَلكوتِ وَ تعزّز بِهٖ جَبروتِ.........

End :

و حسین را شہید کردند علیہ السلام و سر او پیش یزید برد
بد بخت و او بادیگراں خود خمر مي خورد و شادي کرد آخریں
یزیدهم ہلاک شد و دیں اسلام روز بروز قوي شد بعظمت جلالہ و
نوالہ تمت تمام شد *

No. 990. * رسالہ وصیلتہ النجات *

RISALAH-E-WASILAT-UN-NAJAT.

Substance paper. Size, 9¾×6½ inches. Pages 36. No. o lines per page, Condition, bad. Mode of writing, Nastaliq. Appearance, old.

Subject, Theology.

Author, Mawlana Abdul Azeez.

Extent, Incomplete.

It is a short theological tract of religious questions and answers by Mawlana Abdul Azeez. It is incomplete both in the beginning and in the end.

Scribe and date of transcription not known.

Beginning :

...... جواب اي برادر اول بناي هر مذهبي را دريافت كند و كتابهاي هر فريق را يكسو گذار و در طاق بنه و چون نهاني هر يكي واقف الخ *

End :

جواب سوال تاسع آنكه خشاي مشكل راهر دو شهوت در يكمرتبه نمي آيد بلكه .... مي باشد اگر شهوت فرج غالب است نكاح او بامرد بايد ....

No. 991. * ضياء القلوب

ZIYA-UL-QULUB.

Substance, paper. Size, 8¾ × 5½ inches. No. of page, 380. No. of lines 12 on a page. Condition, damaged and injured. Mode of writing, No. Nastkh. Appearance. Very old.

Subject, Theology.

Author, Ibn Shaik Abdul Lateef Faruqi.

Extent, incomplete.

Same as described under D. No. 947 of this volume.

It is a commentary in Persian on the famous theological work called "Siraj-ul-Absar" by Ibn Shaik Abdul Lateef Faruqi.

Beginning :

الحمد لله الذي زين قلوب الاولياء بانوار الوفاق و رفع قدر صفيائيه الخ *

End :

آنرا مابعيز رسيدن زمان آن بيان آشكارا كنيم و آن بيان اميرات مهدي است در آخر زمان بران ما منصرف ميشويم ۱۲ *

No. 992. اختيارات بديعي *

IKHTIYARAT-E-BAD'EI.

Substance, paper. Size, 11×7 inches. No. of pages, 522. No of lines on a page, 20. Mode of writing, fair Naskh. Appearance, old. Condition, injured in the end.

Subject, Medical Dictionary.
Author, Zainuddin Attar.
Exetnt, Incomplete.

It is the original edition of the Materia Medica by Ali bin-al-Hussain-al Ansari, commonly called Haji Zain-uddeen Attar :

علي ابن الحسيني الانصاري المشهور بحاجي زين الدين العطار *

He was born in the year A.H. 730=A.D. 1330 and died in the year A.H. 806=A.D. 1403, 1404. It is said that the author compiled this work in A.H. 770=A.D. 1368, 1369 ; on the basis of his previous composition called "Miftah-ul-Khazaen" مفتاح الخزائن ، which was completed by him three years before the compilation of the work under description. His first work Miftah was divided in three Risalas, but in this work the second Risalah was omitted and increased the twelve babs of third to sixteen and styled the two divisions as first and the second makhalas as follows :

١ — مقالہ اول : در ادویہ مفردہ و اسامي آن بلغت بر طالعہ و ابدال و املاح و حقیقت و منفعت و مضرت آن *

٢ — مقالہ دوم : در مرکبات مستعمد و این کتاب را اختیارات بدیعي نام مبارک باد *

But the manuscript under description contains only the first Makhalah on simple drugs in alphabetical order begins with the letter "Bab-Alif" باب الالف * on fol. 4. and ends with the letter "Bab-al-Ya" باب اليا on fol. 259a. It does not contain the second Makhala on compound medicaments which is said to have sixteen babs with the

beginning :

بسم الله .... بدانکه این مقالت دوم است از کتاب اختیارات بدیعي در مرکبات الخ *

However the manuscript D. No. 397 (Persian) available in this Library is a complete copy containing the two mallhalas with the said beginnings. There are simalar incomplete copies of this work described under D. Nos

394, 395, 396 and 398 of our Catalogue Volume I. Copies of the same اختیارات بدیعی * are described in Bodhian Catalogue Nos. 1581 to 1584, E. G. Browne, Cambridge Catalogue page 212; Ethe, India Office Library Catalogue Nos. 2289 to 2294.

Beginning :

امداد حمد بی حد و اعداد سپاس بیقیاس مبدعی را که آثار
ابداع و بر هر ورق از اوراق و شجر از اشجار سمت و ضوح یافته
ابر هر ثمری از اثمار او زهری از ازهار و انوار ایجاد او تافته *

برگ درختان سبز در نظر هوشیار
هر ورقی دفتریست معرفت کردگار *

End :

بفضل برحق و شافی مطلق، کتاب اختیارات بدیعی از خطوط
مختلفه بتاریخ پنجم شهر رجب المرجب سنه ۱۲۳۵ هجری نبوی
مقدس بروز چهارشنبه بوقت صبح از تحریر با تمام رسید *

نوشته بماند سیه بر سفید
نویسنده را نیست فردا امید *
تمت تمام شد *

No. 993. * دیوان نظیری

DIWAN-E-NAZIRI.

Substance, paper. Size, $12\frac{1}{2} \times 10$ inches. Number of pages, 108. Number of lines on a page, 24. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, poetry.

Author, Muhammad Hussain Naziri.

Extent, complete.

It is a restored copy of the manuscript described under D. No. 58 of our Descriptive Catalogue of Oriental Manuscripts Vol. I.

The great Persian poet Mullah Muhammad Hussain Naziri was a Court poet of the celebrated Mughal noble Abdul Rahim Khan-e-iKhanan He died at Ahamadabad in the year A.H. 1012=A.D. 1604.

Beginning :

بهوش سیر چمن کن که شاهدان مستند
قرابه برسر ابر بهار بشکستند *

End :

صد فکر اثر زطاعتم بردارد
صدر و سر از عبادتم برآرد *
با این و سواس نیتم نیست درست
اعمال مکر * ....

No. 994. مثنوی شاہ و گدا *

MATHNAWI-E-SHAH-O-GADA.

Substance, paper. Size, 12½×10 inches. Number of pages 65. Number of lines on a page, 21. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Maulana Badruddeen Hilali.

Extent, complete.

It is a restored copy of the manuscript described under D. No. 119 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

The author of this Mathnavi, Maulana Badruddeen poetically called Hilali مولانا بدرالدین هلالی آلا سترابادی * was a native of Astrabad and by origin he was a Chagtai Turk. The celeberated Mir Ali Shir was his patron and he personally undertook the supervision of Hilali's education in his early youth, and his poems gained the highest approbation of the eminent Wazir and other poets. It is said that after completing the mathnavi under description, Hilali presented the poem to prince Badiuzzaman Mirza, son of the Sultan Hussain Mirza, and received ample rewards from the Prince. When Ubayadullah Khan Uzbek conquered Herat, Hilali addressed a Qasidah to the Khan and he was admitted to his Court. But as ill-luck would have it, several Courtiers of the Khan conceived a bitter malice against the poet, accussed him of being a Shi'ah heretic, and Hilali was killed by the orders of his benifactor, the Ubayadullah Khan Uzbek. The name of the man who executed Hilali is said to be one Saifullah and a chronogram on his death forms from it as : سیف اللہ کشت *

He was killed in the year A.H. 936=A.D. 1529. Besides the manuscript under description, he left a Diwan and a mystic mathnavi called "Sifat ul-Ashiqqeen". Please see Bankipore's Library Catalogue, Vol.Ib Page 123 for detail information on Hilali's life and works ; and Ethe's India Office Library Catalogue Nos. 1423 to 1431.

Beginning :

اے وجود تو اصل ہر موجود
ہستي و بودئي و خواہي بود *
صانع ہر بلند و پست توي
ہمہ ہيچند ہرچہ ہست توي *

End :

حشر او با رسول کن يارب
اين دعا را قبول کن يارب *

تحرير بتاريخ غرۂ شہر جمادي الثاني بوقت سہ پہر شنبہ
تمام شد سنہ ۱۰۸۳ع تمت *

No. 994 (a) طب سراجي *

TIBB-E-SIRAJI.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 12. Lines, 24 on a page. Condition, good. Mode of writing, good. Appearance, new.

Subject: Medicine.

Author: Hakeem Kamaluddin.

Extent: complete.

A restored copy of the manuscript described under D. No. 370 of our Descriptive Catalogue of Islamic Mss. Vol. I. It is becond with the previous volume No. 99.

It is a short comprehensive treaties on medical science of Hakeem Kamaluddeen. * حکيم کمال الدين who presented it to Nawab Anwaruddin Khan of Carnatic.

Beginning :

الحمد لله رب العالمين کہ ابداع انواع موجودات بمحض قدرت فرموده و بني نوع انسان را مورد عنايات لايق عتاب و خطاب موہش نموده *

End :

کلمات طيبہ و اوازہاي لطيف و بوئيہائے خوش و از الحملہ الانتقال از ہوائي بہوائي و مسکني بمسکني بود و تغذير ہيئات نيز موثر اسعب والله اعلم بالصواب *

No. 995. * مثنوي غنيمت

MATHNAWI-E-GHANIMAT.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 62. Number of lines on a page, 24. Condition, good. Mode of writing, good, Appearance, new.

Subject: Romance.

Author : Shaik Muhammad Akram Ghanimat.

Extent: incomplete.

A restored copy of the manuscript described under D. Nos. 173, 174, and 175 (u) in our Descriptive Catalogue of Islamic Manuscript, Vol. I.

It is a love story of Shahid a beggars son and Princess Aziz of Punjab, beautifully depicted in a romantic mathnavi by Shaik Muhammad Akram, with the takhallus Ghanim of Ganjah in the Punjab. He was a pupil of Mir Muhammad Zaman Rasikh of Lahoor, and a favourite of the Mughal emperor Alamgeer. The poem under description is said to have been completed in the year A.H. 1096=A.D. 1685. This Mathnavi is also styled as 'Nairang-e-Ishq, * نیرنگ عشق He died about A.H. 1110= A.D.1699. other copies of this poem are noticed in Ethe, India Office Library Catalogue Nos. 1649 to 1652, and a Sprenger Catal., P. 410. It has been lithographed in Lucknow about A.H. 1263 with glosses by Muhammad Salih and others.

Beginning :

براے مستي ديوانہ او

بود چشم بتاں ميخانہ او*

دل مجروع را عشقش مقام است

مي اورا شکست شيشہ جام است*

End :

بيا ساقي بيا اے قبلۂ شوق

کہ دور آخر شد و باقيست اين ذوق*

شرابے دہ کہ باشد غارت ہوش

چکيدن کن کبابم را فراموش*

No. 996. * رسالہ در دانستن نيک و بد *

RISALAH-DAR-DANISTAN-E-NAIKE-O-BAD.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 14. Number of lines on a page, 22. Mode of writing, good. Condition, good. Appearance, new.

Subject, Fortune-telling.

Author, Not known.

Extent, complete.

A transcribed copy of the manuscript borrowed from Brij Kishor, B.A. of Jaipur.

A short treaties on fortune-telling based on the numeralogy of names of persons on various aspects of human life.

Beginning :

اما بعد رسالۂ ایست در دانش کارہائے نیک و بد مشتمل بر
بست و نہ باب است باب اول در دانش حساب ابجد *

End :

سورۂ الم نشرح کو لکھہ کر پلاوے تو انشا اللّٰہ تعالا حافظہ بہت
درست ہوجائیگا *

No. 997. * دیوان محسن خاں

DIWAN-E-MUHSIN KHAN.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 113. Number of lines on a page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhsin Khan.

Extent, complete.

A restored copy of the manuscript described under D. No. 48 of our Descriptive Catalogue of Oriental Manuscript, Vol. I.

Beginning :

گشت سر سبز جہاں چوں پر طوطي ز نہار
بلبل ناطقہ شد گرم فغاں در گلزار *

End :

از خون جگر نخل سخن بستہ ام اما
تا دل نشود آب سخن شستہ نہ گردد *

No. 998. * مثنوي سالم و سلمٰي

MATHNAVI-E-SALIM-O-SALMA.

Substance, paper. Size, 12½ × 10 inches. Number of pages, 61. Number of lines per page, 22. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhammad Abu Nasir.

Extent, complete.

A restored copy of the manuscript described under D. No. 115 of our Descriptive Catalogue of Oriental Manuscripts, Vol.I.

A tragic mathnavi of love romance between Salim, the hero and Salma the heroine in which the hero was killed by a lion and the heroine committed suicide.

Beginning :

خداوندا بخویشم راه بنمائی
زقید ماسوا آزاد فرمائی *
بچشمم سرمهٔ بینائي بخش
دلم را گوهر یکتائي بخش *

End :

دگر زین گفتگو خاموشیم به
زجام معرفت مدهوشیم به *

No. 999. قصائد سلمان ساوجی *

QASAID-E-SALMAN SAOJI.

Substance, paper. Size, 12½×10 inches. Number of pages, 158. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Salman of Sawah.

Extent, Incomplete.

A restored copy of the manuscript described under D. No. 74 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is an incomplete copy of Qasidas, Tarkibands and Kitas mixed together without any alphabetical arrangements by Khajah Jamaluddeen Muahammad Salman of Sawa, the son of Khajah Ala'uddeen Muhammad. He was born about A.H. 690=A.D. 1291 ; enjoyed the favour of the Amir Shaik Hasan Buzurg and his son Shaik Unwais. He died in the year A.H. 779—A.D. 1377.

Beginning :

اي زروهٔ لامکان مکانت
معراج ملائک آستانت *
سلطاني و عرش تکیه گاهت
خرشیدي و ابر سائبانت *

No. 1000 (a). نام حق *

NAM-E-HAQ.

Substance, paper. Size, 12½×10 inches. Number of pages, 13. Number of lines, 16 on a page. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, Islamic Ideology.

Author, Mulla Abdul Rahman Jami.

Extent, complete.

A restored copy of the manuscript described under D. No. 68 (a) of our Descriptive Catalogue of Oriental Manuscripts, Vol. I. It is bound with the previous volume No. 1000.

A text book of Islamic Ideology written by the famous Persian poet Abdur Rahman Jami in Persian verse for children.

Beginning :

نام حق بر زباں ہما رانیم
کو بجاں و دلش ہما خوانیم *

End :

رحمت حق نثار خوانندہ
یاد گیرندۂ وا رسانندہ *

No. 1001. دیوانِ والہ *

DIWAN-E-WALEH.

Substance, paper. Size, 12½×10 inches. Number of pages, 86. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhammad Musavi Waleh.

Extent, complete.

A restored copy of the manuscript described under D. No. 61 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is a Diwan of Syed Muhammad Musavi Waleh who died at Arcot.

Beginning :

جمال دوست روشن بود در آئینہ دلہا
ہمچو حیرت ماشد بہ پیش دیدہ حایلہا *
ندارد ہر دو عالم وسعت طبعان سودایش
بگنجد موجۂ ایں بحر در آغوش ساحلہا *

End :

فرق در دنیا پرست و مے پرست
مست من الغت پرستم بلبلے *

درخیال آں دو چشم مي پرست
والہ و ساغر بدستم بلبلے *

No. 1002. دیوان فغاني *

DIWAN-E-FUGHANI.

Substance, paper. Size, 13½ × 8¾. inches. Number of pages, 177. Number of lines per page, 17. Condition, good. Mode of writing, good. Appearance, new.

Subject, Poetry.

Author, Baba Fughani Shirazi.

Extent, incomplete.

It is a transcried copy of the manuscript described under **D. No.** 38 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

Baba Fughani of Shiraz, the author of the manuscript under description, was a native of Shiraz, who had originally the takhallus of Sakkaki (probably derived from the profession of his father who was a cutter سكاك *) He died in Khurasan in the year A.H. 922 = A.D. 1516 or A.H. 925= A.D. 1519. He was a Court poet of Sultan Yaqub, who duly appreciated the poet's wonderful and unique merits, and awarded the title of بابائے شعرا * or "Father of the poets." His extraordinary poetic genius and ardent zeal for poetry and original thinking made him to create a new style and particular mode of expression in Persian poetry quite different from those of his predecessors like, Sa'di of Shiraz, Salman of Sawah, or Hafiz and his contemporary distinguished poets like Jami and others, in an age when the science of Persian poetry had already rached its perfection. His new style was greatly approved and proudly, imitated for a long time by such eminent poets as Wahshi Naziri, 'Urfi Sana'i, and others till the time of Mirza Sa'ib who again invented a new metre. For details on Fughani, please see Ethe, India Office Library Catalogue No. 1392 and Bankipore Library Catalogue Vol. II, p. 101.

Beginning :

ساز بر رخسار تو آئینہ مقصود
آن دل کہ طلبگار بود نور یقیں را *

End :

صد سال نگردد بحر از آب سفید

روزے کہ سیاہے طمع گشت سیاہ *

No. 1003. * پند نامۂ عطار

PAND-NAMAH-E-ATTAR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 33. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khawjah Fariduddin Attar.

Extent, complete.

It is a transcribed copy of the manuscript described under D. No. 99 of our Descriptive Catalogue of Oriantal Manuscripts, Vol. I. This volume also contains another work called 'Mathnavi-e-Dabistan' described below.

A popular work on Muslim ethics in Persian verse by the famous Sufi poet Shaik Fariduddin Attar who was born in Shadiyakh near Nishapur in A.H. 513 = A.D. 1119 and was killed by the Muguls in A.H. 627 = A.D. 1229. Please see D. No. 965 of this volume for a short biographical sketch of the poet.

Beginning -

حمد بیحد مر خدائي پاک را

آنکہ. ایمان داد مشت خاک را *

End :

گیر در گوش اے پسر پندابد

تانہ بینی در دو عالم ہیچ بد *

No. 1003 (*a*). * مثنوي دبستان

MATHNAWI-E-DABISTAN.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 19. Nmuber of lines per page, 24. Mode of writing, not bad. Condition, good. Appearance, new.

Subject, Ethics.

Author, Khajah Muhibullah.

Extent, complete.

It is a transcribed copy of the manuscript described under D. No. 99(*a*) of our Descriptive Catalogue of Original Manuscripts, Vol. I, bound in the previous volume.

A compendium of ethical and moral principles illustrated with stories in Persian prose and poetry by Khajah Muhibullah.

Beginning :

شکر و سپاس مر قادرے را عناصر مخالف را باہم پیوند دادہ
در چمنستان کونین ترانہ سنج بلبل زبان را مترنم گردانید *

End :

کتات دبستان مر تصنیف خواجہ محب اللّٰہ بروز شنبہ
بتاریخ بست و نہم رمضان المبارک سنہ ۱۲۲۳ع اتمام یافت *

No. 1004. ارشاد السالکین *

IRSHAD-AL-SALIKEEN.

Substance, paper. Size, 12½ × 9¾ inches. Number of pages, 63. Number of lines, 23 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Sufism.

Author, Khairuddeen Naqshabandi.

Extent, incomplete.

It is a transcribed copy of the manuscript described under D. No. 887 of this volume. It contains the following works.

1. *Irshad-al-Salikeen* ارشاد السالکین *

A short tract of six pages on Qadiriah Order divided in two Babs and one Khatimah by Khairuddeen Nakhshabandi.

The two leafs for the benefits of his disciples are as follows :

۱ — باب اول در بیان ارشاد طریقہ علیہ قادریہ بطریق
اجمال و اختصار *

۲ — باب دوم در بیان اذکار و اشغال طریقہ علیہ نقشبندیہ *

Beginning :

الحمد للّٰہ الذي جعل انبیایہ دلیلاو هادیا لایصال الخلائق الخ *

End :

اکثر دریں ایام سلوک میفرمایند و سلوک ما بعد از جملہ
نوا در است کم کسے از مطلع است چنانچہ در رسالۂ سابق تفصیلا
ذکر کردہ شد *

تمت تمام شد *

2. *Risalah-e-Wajudiah.*

رسالۂ وجودیہ فرمود حضرت نظام الدین اولیا *

Another short tract of seven pages on Qadiriah Order of Muslim Sufistic school by the well-known Indian Saint Hazrat Nizamuddeen Awliya.

Beginning :

قال اللّٰہ تعالي کنت کنزا مخفيا فاحببت ان اعرف فخلقت الخلق لا عرف الخ *

End :

بعدہ دریں آئینہ چوں روئے خود بدیدم از لاہوت بہ خفي رسیدم آنجا کہ کل شئي الي اصلہ مقام شود ۔ تمت رسالہ وجودیہ *

3. *Al-Insanul-Kamil* الانسان الکامل *

A short Sufistic tract of twenty pages by Asraruddeen explaining the Sufistic terminologies like

احدیت و وحدت ٬ و احدیت روح و دل ونفس وغیرہ *

Beginning :

بسم اللّٰہ مقدمتہ الالوہیت التي لا ابتداء لها بسم اللّٰہ الموخر الربوبية الخ *

End :

پس ایں ہمہ صفات حق است کہ ظاہر است العالم ہوالحق المتجلي بجمیع صفات ایں معني باشد واللّٰہ اعلم بالصواب تمام شد الانسان الکامل و یلیہ مواہب القادري میلاپوري *

خوارق صادقیہ من مواہب القادریہ *

4. *Khavariq-e-Sadiqiyah.*

An incomplete collections of "Revelations," مکاشفہ * of Meer Naseeruddeen of Burhanpore by his disciple Muhammad Sadiq, محمد صادق لطیفی القاری المتخلص بہ مغربی * who was an eye witness to it intended for the followers of Qadiriah Order of Muslim Sufistic school. It contains fifteen Mukashifa and it is said to be incomplete.

Beginning :

حمد مطلق و ثنائے بر حق سراحدے را کہ الف احدیت در سائر حروف و اعداد دائر است الخ *

End :

چنانچہ اطلاق اسم ہو مرتبہ ہویت غیب و احدیت است
و اطلاق اسم اللہ دو مرتبہ وحدت *

Beginning :

الحمد للہ الذي جعل انبیایہ دلیلا وھادیا لایصال الخلائق
و خص الخ *

End :

چنانچہ اطلاق اسم ہو در مرتبہ ہویت غیب و احدیت است
و اطلاق اسم اللہ در مرتبۂ وحدت تمام شد *

No. 1005. تحفتہ الاحرار *

TUHFAT-UL-AHRAR.

Substance, paper. Size, 12¾×9¾ inches. Pages, 83. Number of lines per page, 23. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.
Author, Abdur Rahman Jami.
Extent, complete.

A restored copy of the manuscript described under D. No. 100 of our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

A short description of the manuscript and a biographical sketch of its author is given under D. No. 982 and 980 of this volume respectively.

Beginning :

حامداً لمن جعل جنان کل عارف مخزن اسرار کمالہ و لسان
کل و اصف مطلع انوار جمالہ الخ *

End :

مہر نہ خاتمہ ایں کتاب
شد رقم خاتم تم الکتاب *

No. 1006. جواہر النظم *

JAWAHER-AL-NAZM.

Substance, paper. Size, 12½×9½ inches. Number of pages, 147. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Muhammad Azimullah of Gopamou.

Extent, incomplete.

A restored copy of the manuscript described under D. No. 181 (Persian) of our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

This work contains a selection of verses from the various Persian poets, arranged in the alphabetical order, compiled by Muhammad 'Azimuddeen of Gopamou on the request of Mawlavi Muhammad Muqeen of Gopamou in the year A.H. 1228. The compiler views an interesting preface. The Persian verses of the poets like Sa'di, Shawkat, Jami' Urfi, Anwari, Khaqani, etc., are arranged as follows:

الا یا ایها الساقي ادرکا ساو ناولها حافظ شیرازی
کہ عشق آساں نمود اول ولے افتاد مشکلها*

اي بغم تو نامزد ہر دو جهاں خدائے را شفائي *
مهر بداغ خویش کن نامۂ کبریائي را *

اي نوائیں بلبل باغ و بهار مرتضي قدسي *
طوطي رنگیں اداي شاخسار مرتضا *

وغیرہ وغیرہ

Beginning :

الحمد للہ رب العالمین و الصلوت و السلام علي سیدنا و مولانا محمد سید المرسلین و خاتم النبیین .... اما بعد مي گوید بندۂ گنہ گار مغفرت پروردگار محمد عظیم اللہ بن شیخ علیم اللہ بن احساں اللہ خاں گوپاموي ....

End :

خدا پرست مرا بت پرست میگویند
خداش خبر دہد آنچہ ہست میگویند *

No. 1007. دیوان عترت *

DIWAN-E-'ITRAT.

Substance, paper. Size, 12½ × 9½ inches. **Total number of pages, 78. Number of lines per page, 23.** Mode of writing, good. Condition, good. **Appearance, new.**

Subject, Poetry.

Author, Abdul Mannan' Itrat.

Extent, complete.

A restored copy of the manuscript described under D. No. 30 (Persian) of our Descriptive Catalogue of Islamic Manuscripts, Vol. I. This volume contains :

1. *Diwan-e-Itrat* : دیوان عترت *

A complete anthology of the peoms of Abdul Mannan 'Itrat' عبدالمنان عترت arranged in alphabetical order with the following beginnings and end :—

Beginning :

با تو پیوستي بود از خود رسید نهائی
پردۀ حسن تو گردید است دید نهائی

End :

عترت فقیر و معرفت و حدت از کجا
دل داغ سرتست چو بر دلق پنبها *

2. *Ruqat-e-Itrat* : رقعات عترت

This volume also contains a collection of letters and writings of Abdul Mannan 'Itrat' in ornate prose beginning on page 59.

Beginning :

شرارستان طپش دلست با نگارستان فلک انجم اي شعله خونگالے(؟) الخ *

End :

بغیر خنده که آید بحال خویش مراجه سازد چاره بدست خودم نداده اند گرنه بردم که میگذر در اینگان میشمارد *

No. 1008. دیوان عجائب *

DIWAN-E-AJAYAB.

Substance, paper. Size, $12\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 271. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Shah Mahmud Mirza.

Extent, complete.

A restored copy of the manuscript described under D. No. 31 (Persian) ir our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

It is a collection of Philosophical and mystic Persian poems of Shah Mahmud Mirza under the title Diwan-e-Ajaib or Diawn-e-Mahmud. The original copy was transcribed by Muhammad Ali in the year 1076 A.H.

Beginning :

الحمد لله الذي نور قلوب العالمين .... بدانکه این صحیفه ایست مسمي بديوان عجائب المعروف بديوان محمود در بيان حالات وقت مصنف که لسان الحال بقصائد و غزليات وغيره مي سرايد الخ *

End :

تمت الكتاب بعون الله الملك الوهاب بتاريخ ٢٧ شهر شوال سنه ١٠٧٦ ع حرره محمد علي ولد شيخ ابراهيم گجراتي *

No. 1009. كليات ثنائي *

KULLIYAT-Ē-SANAI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 124. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khaja Hussain Savai.

Extent,

A restored copy of the manuscript described under D. No. 80 (Persian) in our Descriptive Catalogue of Islamic Munuscript, Vol. I.

It is a collection of poems of the famous Khajah Husain Sanai خواجه حسين ثنائي المشهدي who in his early life was under the patronage of Sultan Ibrahim Mirza Jahi, and subsequently came to India during the reign of Akbar and became a favourite of the Emperor and the teacher and friend of the celeberated Faydhi. According to the best authorities Sanai died in the year A.H. 996 — A.D. 1587. For details of his life and works please refer to Ethe, India Office Library Catalogue Nos. 1449-50 and Bankipore Library Catalogue No. 250.

Beginning :

زالدي بحشمم از برخود اي پسر مرا
صد خار حسرتست ازين در جگر مرا *

End :

الاتا ابر باشد در گدائي
ترا پاینده باد این بادشاهي *

No. 1010. گنج دوم *

GANJ-E-DUWAM.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 33. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new

Subject, Poetry
Author, Mir Manzavi.
Extent, complete.

A restored copy of the manuscript dscribd under D. No. 133 (Peersian) in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

It is the second part of the book on divination in Persian Poetry by Mir Manzavi.

Beginning :

کنون بر کشم باز زرین قلم
کنم از نفس چند قانون رقم *

End :

عمل ازین است ارشاد کن
دگر منزوي را دعا یاد کن *

No. 1011. دیوان نجات *

DIWAN-E-NAJAT.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 232. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.
Author, Mir Najat.
Extent, complete.

A restored copy of the manuscript described under D. No. 57 (Persian) in our Descriptive Catalogue of Original Manuscripts, Vol. I.

It is a complete anthology of poems and Ghazals arranged in alphabetical order by Mir Najat.

Beginning :

گرفتم مهر خاموشي زلب طبع سخن دان را
زدم برسرگل طغراي بسم الله دیوان را *

End :

بر سطر گناه خود کشیدم
امشب چو نعبات مد آہي *

No. 1012. دیوانِ قاسم الانوار *

DIWAN-E-QASIM-AL-ANWAR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 271. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Muinuddeen Ali Qasim Anwar.

Extent : Incomplete.

A restored copy of the manuscript described under D. No. 40 (Persian) of our Descriptive Catalogue of Islamic Manuscripts Volume I. A short biographical sketch of the part is given in the said volume.

Beginning :

ہر چہ آں میرود از حد سمک تا بسما
فاعلش را نتواں گفت کہ چونست و چرا *

End :

خلاف راے او از عقل و دین نیست
کہ .... چنیں گوید چنیں نیست *

No. 1013. مثنوي نہال باغ ارم *

MATHNAWI-E-NIHAL-E-BAGH-E-IRAM.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 329. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Kamaluddin Bannai Harawi.

Extent : Incomplete.

It is a restored copy of the manuscript described under D. No. 172 of our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

اشکبار از تو شد غمام صباح
سوگوار از تو شد ظلام رواح *

End :

برسر از لطف تاج فقرم نه
سر بلندي زتاج فقرم ده *

No. 1014. منتخب اشعار *

MUNTAKHAB E-ASHAR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 322. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : not known.

Extent : Complete.

A restored copy of the manuscript described under D. No. 197 of our Descriptive Catalogue of Islamic Manuscripts, Volume I. It contains a selection of poems of the great Persian poets like :

١ — موسوي خاں فطرت *	٢ — جرآت *
٣ — واعظ *	٤ — شوکت *

This volume also contains the other following works:

(1) Siraj-e-Muneer سراج منير *

Extent : Complete :

A socio-ethical work illustrated with bistorical and huasi-historical stories by Muhammad Sharief bin Shamsuddeen Muhammad. It begins on page 134 and ends on page 207 and is divided into 20 chapters.

(2) Risalah-e-Nuskhajat. رسالۂ نسخہ جات *

It is a small treatise on medicine of an unknown author. It begins on page 184 and ends on page 192. It also contains several debats running from pages 207 to 322. The other two works has been described under D. Nos. 197 (a) and 197 (b) in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning of the volume :

Beginning :

سبحان الله هر چند قلم را از محکمۂ دوات سرمۂ سليماني الم *

Ending of the volume :

و شت كذاچه اي دودد بهائيے
چلت چلت پهن رهي تهكائي *
پربت ست متيها آيو
واكي نهپين دل اوترايو *

No. 1015. مجمع الصنائع *

MAJM'A-AL-SANAIE.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 103. Number of lines per page, 24. Mode of writing, good. Condition, good.

Subject : Rhetorics.

Author : Nizamuddin Ahamad.

Extent : Complete.

It is a restored copy of the manuscript described under D. No. 483 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Its author Nizamuddin Ahamad bin Muhammad, during his study of the Persian works of the great poets of Iran and India, collected specimens of their poetry and arranged in this Risala in four Fasals and one Khatima. They are :

١ — فصل اول در تقسيم كلام *
٢ — فصل دوم در بيان بدايع لفظي *
٣ — فصل سيوم در ذكر صنايع معنوي *
٤ — فصل چهارم در سرقاب شعري *
٥ — خاتمه در بيان بعضي الفاظ كه بدين فن مناسبت دارد
بر خاطر و قاد و طبع نقاد مخفي و پوشيده نماند *

The Persian poets whose specimens of poetic work given in it are :

امير خسرو دهلوي — ظهير فاريابي — حكيم انوري — قاسم خان —
خواجه سلمان ساوجي — مولانا جامي — وغيره *

Beginning :

الحمد لله الذي انعم علينا و هدانا الي الاسـ الخ *

End :

تمت الكتاب بعون الملك الوهاب بهفتم شهر رمضان المبارک
سنہ ۱۱۹۶ ہجری بمقام بندر چناپٹن تحریر یافت کاتب الحروف
سید محی الدین ساکن کرسکا پاسر * (۹)

No. 1016. * دیوان کمال خجندی

DIWAN-E-KAMAL KHUJANDI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 353. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Shaik Kamaluddeen Masud.

Extent : incomplete.

It is a restored copy of the manuscript described under D. No. 45 in our Descriptive Catalogue of Islamic Manuscripts, volume I. It contains the poems of Kamaluddeen arranged in the alphabetical order.

Shaik Kamaluddeen Khujandi مولانا شیخ کمال الدین مسعود الخجندی * the celebrated Saint and poet, was born at Khujand in Transoxania. In his youth he performed a pilgrimage to Mecca and on his return settled down in Tabriz, during the reign of Sultan Husain bin Uways, who entertained great respect for the poet and erected for him a monastery. Here the poets reknown as a Saint secured for him a large number of disciples and adherents. In 1385 A.D., when Tuqtamish Giyasuddin of the White House of the Eastern Kipchak family of Orda attacked Tabriz, he took the poet with him to his Capital Sirai in Kipchak where Kamal-e-Khujand remained for four years. Subsequently he came back to his favourite city Tabriz, in the time of Miranshah, who was also a great admiral and patron of the poet. Kamal was a contemporary of Hafiz of Shiraz ; but they never met. Jami in his Baharistan says that Kamal imitated the style of Khwajah Hasan of Delhi, but Kamal surpassed the latter. The poet spent the greater part of his life in Tabriz where he died in A.H. 803 = A.D. 1400. The following verse is said to have inscribed on the poets tomb.

کمال از کعبہ رفتی بر در یار
ہزارت آفرین مردانہ رفتی *

For further notices on poets life and work please see: Sprenser. Oude Catalogue page 454. Ethe, India Office Library Catalogue Nos. 1278–1280 and Catalogue of Oriental Public Library, Bankipore, Volume II. Nos. 163–164.

Beginning of the volume:

اے ذات تو با ظہور عالم
چوں خلعت مصطفي و آدم *
بر لوح و جود نقطۂ سہو
افتادہ موخر و مقدم *

Beginning of the first Ghazal:

ز ہرسمت بوي آمد بگلستانہا
کردند پر از نکہت گلہا ہمہ دامنہا *

End of the Volume:

قطعہ *
طبع تو کمال کیمیا ہست
کردي سخن تو ہمچو زر شد *

No. 1017. جواہر الاشعار *

JAWAHER-UL-ASH'AR.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 101. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Prosody.

Author: Mir Murtuza Munzavi.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 479 in our Descriptive Catalogue of Islamic Manuscripts, Volume I. It is a work on Persian Rhetoric and prosody compiled in the year 1139 A.H. by the author himself.

Beginning:

اي متاع درد در بازار جاں انداختہ
گوہر ہر سود در جہت زباں انداختہ *

End:

خواستم تا نوک زیر خامہ تاریخش کنم
گفت دل ہذا کتابي سال اتمام کتاب *

No. 1018. كلمات الشعرا *

KALIMAT-AL-SHU'ARA.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 59. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject : Biography.

Author : Mirza Muhammad Afdhal Sarkhush.

Extent : Complete.

It is a restored copy of the manuscript described under D. No. 441 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

The author of this work "Kalimat-al-Shu'ara" (the words of the Poet, which is also a Chronogram 1093 A.H.) is Mirza Muhammad Afdhal Sarkhush, known as Chela. Muhammad Afdhal and his father were in the service of Avrangazeeb, and after retirement he settled at Delhi. A good poet himself, had the good fortune to become acquainted with almost all men of talents of his age. The other two great Persian poets of his age, Musawi Khan Fitrat and Mirza Muhammad Ali Maheer were his good friends, whose works Gulshan-e-Fitrat and Bayaz of Mahir, respectively were his sources of information. He died in A.H. 1127 at an advanced age of seventy-six years and left four Mathnawis : Husn-o-'Ishq ; Nur-e-Ali ; Saqi-Namah ; and Shah-namah-e-Muhammad 'atzamshah.

In the preface he says that almost all Tazkiras of Persian poets of India and Iran were alike in containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of Persian poets (of India) during the reigns of Jahangeer, and Avrangazeeb most of whom he knew personally. It contains near two hundred very short biogrophies interpersed with verses of the compiler. It has been published several times. For further notices please see, Sprenger, Oudh Catalogue, Page 108, etc.

Beginning :

سخن جانست و دیگر گفتگو جاناں زمن بشنو
اگر ہر لحظہ جاني تازہ خواہي ایں سخن بشنو *

بعد حمد سخن' آفریني که حقیقت انساني را بشرافت امتیاز
نطق اشرف مخلوقات ساخته و نعت نبي امي که نوک علم از

عار شق نکرده بشق قمر پرداخته فقیر سرخوش واضع مبکرت اند که سخن قدیم است ولا یزال زیرا که کلام از جمله صفات سبعهٔ الهي است *

End :

بتاریخ یازدهم ماه محرم سنه ۱۱۵۳ ع در بندر مبارک سورت سمت تحریر پذیرفت راقم الحروف شیخ محمد حافظ ماکن زین البلاد احمد آباد *

No. 1019. * رساله در علم طب

RISALAH-DAR-'ILAM-E-TIBB.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 55. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Medicine.

Author, not known.

Extent, incomplete.

A restored copy of the manuscript described under D. N. 358 in our Descriptive Catalogue of Urdu Manuscripts, Volume I. It is divided in several babs and each bab is sub-divided into several pages, each pertaining to a particular kind of disease and its simple yet effective prescription of Unani system of medicine. A few pages both in the beginning and the end are missing in the original itself ; and a few pages are also missing in the middle.

Beginning :

بکشب درد سر که بخوي یدد (؟) و با مراد سحق الخ *

End :

و اگر خاک سیماب را با طعامي بسرشته و سوشانرا بخورانند همه بمیرند و دقاق دي جون باطعامي بسرشند و موشانرا بخورانند *

No. 1020. * تاریخ دلکشائے شمشیر خاني

TARIKH-E-DILKUSHA-E-SHAMSHEER KHANI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 255. Number of lines per page, 24. Mode of writing, good. Appearance, new. Condition, good.

Subject: History.

Author: Tawallal Baig.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 291, in our Descriptive Catalogue of Persian Manuscripts, Volume I. It is a prose rendering of Firdawsi's Shah Namah.

Beginning :

بهمتش بلا یافت مطالب غرایب ... هرچه است روزي خامسارا ابیاي اتفاق الخ *

End :

تمت تمام شد کتاب شما و بسرے (؟) بتاریخ پنجم دیں مقوت سنه ۱۱۳۷ هجري مقدس مطابق سه محمد شاهي در بلده برهانپور سمت شوتر یافت *

No. 1021. * مختصر الطب

MUKHTASAR-AL-TIBB.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 86. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance new.

Subject: Medicine.

Author: Ahamad Bin Kabeer.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 357 of our Descriptive Catalogue of Persian Manuscripts, Volume I. It is a short treatise on the theory and practice of Unani medicine.

Beginning :

بدانکه علم طب علمے است که احوال بدن انسان ازان بشناسند الخ *

End :

از خزانهٔ غیب و مکمن لاریب ارزاني فرماید بحمد واله تمت بعون الله الجلیل الملک علي ید الفقیر الحقیر الذنب العلیل المرجوالي الشفاء و الغفران *

No. 1022. * بياض اشعار متفرقه

BAYDH-E-ASHA'R-E-MUTAFARIQAH.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 310. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: poetry.

Author: not known.

Extent: incomplete.

It is a restored copy of the manuscript described under D. No. 202 in our Descriptive catalogue of Persian Manuscripts, Volume I. It contains a collection of Persian verses of the Persian poets of Iran and India.

Beginning -

چشم بکشا که جلوهٔ دلدار

محبتیست از در و دیوار*

سخن اقرب الیه آمده است

دور افتاده تو از پندار*

End :

و عقل بواسطه ذات حق اما چون در اعضائي خواستن و

قوتهاي سماوي نظر کنم ... ... نباشد در عالم بزرگ نظر*

No. 1023. * رقعات عالمگیري

RUQA'T-E-ALAMGEERI.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 73. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Letters.

Author: Aurangazeeb.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 240 in our Descriptive Catalogue of Islamic Manuscripts, Volume I. It contains the collection of lettlers of Aurangazeb addressed to several dignitries of the Empire.

Beginning :

بعد حمد رب العالمین و نعت خاتم المرسلین که مثل ان امکان

بهیچ حرف الخ*

End :

پرداخت از پیشگاه بفضل خداوندي میرسد منظور نظر انور فیض مظهر گردد بالله التوفیق والیه المعاد العاقبت بالعافیت والعلا والکرام *

No. 1024. * راگ درشن

RAG DARSHAN.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 57. Number of lines on a page, 23. Mode of writing, good. Condition, good. Appearance new.

Subject: Music.

Author: Khush Hal Khan.

Extent: complete.

It is a restored coapy of the manuscripts described under D. No.515 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I. Its subject matter is music.

Beginning :

حمد خالقے کہ عندلیب نغمہ سر آرائے معني ترانہ وحدانیت ساختہ و نشنید آہنگ عشاق از پردۀ دروني کشاں کشاں الخ *

End :

الهي احقرام و بیچارہ ام چارہ سازي حوالہ تست و کار قدرت تو الهي از کرم مارا بہ بخشائے کہ ہستي تو مراحم رحم فرمائے امین رب العالمین و صلي الله علي خیر خلقہ محمد والہ اجمعین *

در سنہ ۱۲۲۳ خاتمہ گردید بتاریخ یازدہم ... العالے سنہ ۱۲۳۰ تمت تمام شد *

No. 1025. * رسالۀ صحیفۀ شاہي

RISALA-I-SAHIFA-I-SHAHI.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 285. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Belles Letters.

Author: Ibni-Ali Waiz.

Extent, Complete.

It is a restored copy of the manuscripts described under D. No. 251 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I. It is a selection from the "Makhzan-ul-insha" as the author says:

درین صحیفهٔ ثالث زمخزن الانشا
بسی جواهر تحقیق میکنم املا *

and contains specimens of different modes of letter-writing, interspersed with verses in Persian and Arabic.

Beginning :

اما بعد چون بتوفیق حضرت مهتمم امور عمت رسایل جلایل نغمه بین الجمهور کتاب مخزن الانشا در قسم محاورات با تمام رسانید الخ *

End :

گر عظیمست از فرودستان گناه
عفو کردن از بزرگان اعظم است *

No. 1026. نقول اسناد *

NUQOOL-E-ASNAD.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 41. Number of lines on a page, 16. Mode of writing, good. Condition, good. Appearance new.

Subject: Royal Writs.

Author: Not known.

Extent: Incomplete.

It is a restored copy of the manuscript described in D. No. 260 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

Beginning :

بحسب دلخواه و حلوب فلاح و بهبود کار و سلامتی جان و مال و آبرو الخ *

End :

حسب المسطور بعمل آرند تحریر غره رمضان سنه ۱۱۷۲ هجری *

No. 1027. منتخب اشعار شوکت *

MUNTAKHAB ASHAR-E-SHOWKAT, Etc.

Substance, paper. Size, 12 × 9½ inches. Condition good. Number of pages. 283. Number of lines on a page, 19. Mode of writing, good. Appearance, new.

Subject: Poetry.

Author: Showkat, Gani and several other poets.

Extent: incomplete.

It is a restored copy of the manuscript described in D. No. 194 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginninig :

چگونه چشم بپوشم زمے که همچو حباب الخ *

End :

نمي آيد نمودن ضبط خودداري زدست من
جنونم مي كند كل خود بخود *.....

No. 1028. عقايد جامي *

AQAID-E-JAMI.

Substance, paper. Size, 12×9½ inches. Number of pages, 41. No. of lines on a page, 13. Mode of writing, good. Condition, good. Appearance, new.

Subject: Theology.

Author: Jami.

Extent: Complete.

It is a restored copy of the manuscript described in D. Number 915 in our Descriptive Catalogue of Islamic Manuscripts, Volume, I.

Beginning :

بعد حمد خدا ونعت رسول
بشنو ايں نكته را بسمع قبول الخ *

End :

رحمت حق نثار يارانش
باد بر جمله دوستدارانش *

No. 1029 رساله در تصوف *

RISALA DAR TASAWOOF.

Substance, paper. Size, 12×9½ inches. Number of psges, 281. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Mysticism and theology.

Author: not known.

Extent: Incomplete.

It is a restored copy of the manuscript described in D. Number 428 (*a*) and (*b*) in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

قربانست و کہکشان آسمان زنبور خدنگ جان الخ *

End :

آں خطائے رفتہ را تصحیح کن

از کرم . الله اعلم بالصواب *

No. 1030. * کتاب تصوف

KITAB-E-TASAWOOF.

Substance, paper. Size, 8½ × 5 inches. Number of pages, 133. Number of lines on a page, 10. Mode of writing, good. Condition, good. Appearance, old.

Subject: Mysticism (Tasawoof).

Author: Khawja Muhammad Parsa.

Extent: complete.

The manuscript has two parts. The first part is entitled Mahbooba and the second part entitled Kitab-e Awrad wa Azkar-e-Qaderia. The date of the manuscript and the name of the scribe are unknown. The subjects embodies mystic thought and practices.

Beginning :

الحمدلله الذي اظهر عيون الحكمة والمعرفة في قلوب المخلصين الخ *

End :

زيرا اقرب الطريق الي افضل المطالب است والله اعلم بالصواب *

No. 1031. * تشريح اسماء الحسني

TASHRIH-E-ASMA-AL-HUSNA.

Substance, paper. Size, 7 × 4 inches. Number of pages, 102. Number of lines on a page, 10. Mode of writing, good. Condition, good. Appearance, new.

Subject : Commentary on the ninety-nine names of God.

Author : not known.

Extent: incomplete.

The significance of the ninety-nine names of God is explained in this work. The first fifteen pages of the manuscript are missing. The name of the scribe or the date of the manuscript is not known.

Beginning :

کہ ہاتفي گفت آنچہ بدست تو بود کردي الخ *

End :

آنکس کہ ندانست بدانست بدانست *

No. 1032. شرح جام جہاں نما *

SHARH-E-JAM-E-JAHAN NUMA.

Substance, paper. Size, 8 × 4¾ inches. Number of pages, 182. Number of lines on a page, 15. Mode of writing, good. Condition, good. Appearance, old.

Subject: mysticism.

Author: not known.

Extent: complete.

It is a commentary on the famous Sufi treatise entitled "**Jam-i-jahan-numa**" by Muhamamd bin Muhammad Shireen bin Shaikul Imam Izzudin Adil bin Yusuf, known as Al-maghribi.

(محمد بن محمد شیرین بن شیخ الامام عزالدین عادل بن یوسف المشتہر بالمغربی) *

The commentator, whose name is not clear from the text, has given another name for the book as Irat-al-Daqaiq-dar-Sharh-e **Mirat-al-**Haqaiq.

Beginning :

حمد بے غایت و ثنای بے نہایت مرآن غنی حمید را الخ *

End :

کہ جزاو نیست درسرای وجود

بحقیقت کسے دگر موجود *

No. 1033. بحرالمعانی *

BAHRUL MA'ANI.

Substance, paper. Size, 6 × 4 inches. Number of pages, 544. Number of lines on a page, 16. Mode of writing, good. Condition, much injured. Appearance, very old.

Subject: Mysticism.

Author: Muhammad bin Nasir-al-din Jafar Almakki.

Extent: complete.

The manuscript consists of thirty-six letters on Sufism, compiled by Muhammad bin Nasir-al-din Jafar Almakki Alhusaini, a disciple and Khalifa of Gisudaraz. Other copies of the same work are described under numbers 1867, 1868 and 1869 in the Catalogue of Persian Manuscripts in the Library of the India Office, Volume, I. The scribe is one Muhammad Umar, son of Muhammad Abubakar. He transcribed it in the town of Ellore on 2nd Jamadiul Awwal, 1162 A.H.

Beginning :

آن خدائیکه انگبین شیرین نوش را از فوارهٔ تلخ نیش زنبور
بقدرت خویش چکاند الخ *

End :

دل چو فارغ گشت تن درہم نهي
پے دل و جاں سردراں در گه نهي *

There is a separate letter dealing with the same subject, running over pages 1 to 21, probably transcribed by the same author. At the end it is dated 1163 A.H.

حمد بیغایات سزاي فیاض الخ *

تمیز و کمال کرمه وانه الهادي في سبیل الرشاد والسلام *

No. 1034. المقالة المرضیه في النصیحة والوصیه *
ALMAQALATUL MARDHIYYAH FINNASIHATI WAL WASIYYAH.

Substance, paper. Size, 8 × 6 inches. Number of Pages, 12. Number of lines on a page, 13. Mode of writing, fair. Condition, good. Appearance, old.

Subject: Ethics.

Author: Maulana Shah Waliullah, Dehlavi.

Extent: Complete.

First of a series of treatises on religion and mysticism. It is in the form of exhortations.

Scribe : Syed Husain Qaderi, date 6th Shaban, 1013 A.H.

Beginning :

الحمد لله ملهم الحكم و مفیض النعم ...... این کلمات چند
است که اولاد و احباب خود را بان وصیت میکنم *

End :

و مارا لا بد است که بحرسیں محترمین رویم و روے خود بر آستانه
مالیم ـ سعادت ما اینست و شقاوت ما در اعراض ازین *

No 1034. (a) * دس مقام

DAS MAQAM.

Second treatise on mysticism beginning on page 14 of the same manuscript. It is a reproduction from the Risala of Shah Hidayatullah Qaderi and treats of ten stages in the progress of the mystic. The subject is set out in the form of a dialogue. The text is partly in Persian and partly in Urdu.

Beginning :

ہذہ براءت فلان بن فلان من النار انتہی فرق نامست باقي کیفیت ...

End :

تمام ہوا بیان دس مقام کا جو شاہ ہدایت اللّٰہ قادري کے رسالہ سے منقول تھا *

No. 1034 (b) * رموزالفقرا

RAMUZUL FUQARA.

Third treatise on the technique of initiation into the order of Dervishes and the secrets of this class. It is composed by one Muhammad Zahir Ali Qadiri.

Beginning on page 49 as follows :

خدا در انتظار حمد ما نیست
محمد چشم برراہ ثنا نیست *

End :

والفقر من العالم سرّ و غرض ... دعوانا ان الحمد للّٰہ رب العالمین *

No. 1034 (c) * رسالہ سوال و جواب

RISALA-I-SAWAL-O-JAWAB.

The fourth and last treatise dealing with mysticism. It is incomplete and the name of the author is not known. The text is both in Urdu and Persian.

Beginning : (on page 86.)

عارف حمد احد احمد ہي جان ...

End ; (on page 219.)

از بحر ظہور تا بساحل نشوي
در مذہب اہل عشق کامل نشوي *

No 1035 المقالة المرضية في النصيحة و الوصيه *

ALMAQALAT-AL-MARDHIYYAH FI-AL-NASHATI WAL WASIYYAH.

Substance, paper. pages, 112, Lines on a page, 24. Language, Persian, Condition, good. Mode of writing, Nasta'liq. Appearance, new.

A restored copy of the same as described under D. No. 1034, above.

No. 1036. مجموعۂ رسایل *

MAJMU'A-E-RASAYAL.

Substance, paper. Size, 11¼ × 9½ inches. Number of pages, 168. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, old.

Subject: Mysticism.

Author: different authors, notable among them being Sharfuddin Bu Ali Qalandar, Panipati, Maulana Abdul Ali Bahrul Uloom, Madrasi, Shah Kamaluddin, Jame-e-Deccan.

Extent: Complete.

The volume contains a series of treatises on mysticism. The title page indicates that the manuscript was copied for the library from a borrowed manuscript of one Syed Khader Ali Basha, Fort, Cuddapah.

(*a*) Risala-i-Asrar-ul-Arifeen (رسالۂ اسرارالعارفین) by Sharfuddin Bu Ali Qalandar. A celebrated Saint, who is buried at Panipat.

Beginning :

این رساله اسرار العارفین و سراج العالمین و برهان العاشقین ......

End :

چنانچه گفته اند مردان خدا خدا نباشند لیکن از خدا جدا نباشند *

(*b*) Three short treatises, one in Urdu and the other in Persian. Title and author's name are not known.

Beginning :

احد کی بیچ میں پانچ حرف تھے ...

End :

یہ تمام ملاکر چھے درمن چھتیس پاکھنڈ ہوئے *

Beginning :

مسئله اعیان ثابته بدانکه ......

End :

پس جبر از در صورت قدرت تمام شد *

Beginning :

مسئله توحید از منازل السائرین ...

End :

......عکس آن بر دل خواب بیند و پیدا *

(*c*) Risala-dar-Tariqah-e-Naqshbandiah * (رسالہ در طریقہ نقشبندیہ) by Syed Ali bin Ibrahim. It is divided into three sections : (*a*) on the technique of the Naqshabandi school of mysticism (*b*) on Shirk or polytheism, (*c*) on 'aql (mind), nafs (spirit), and tabiat (nature).

Beginning :

...... جمیع حمد و ثنا مر آن نقشبندی را کہ غیرت احدیتیش غیرت را سر بکار لا بریده ...

End :

......جبرئیل علیہ السلام کہ اقرب و اعظم طبقات ملائکہ مقربین است از انواعقل فعالست *

(*d*) Miftah-ul-Asrar, مفتاح الاسرار by Ghulam Mohiadeen Syed Abdul Latif.

Beginning :

الحمد لله رب العالمين ...

End :

... پس نزد ایشان نیز عینیت حقیقي اصطلاحي و غیر حقیقي اصطلاحي باشد ـ والله الموفق والیه المرجع والمآب *

(*e*) Risala-i-Tasawwuf Farsi (رسالہ تصوف فارسی) by Maulana Abdul Ali, Bahrul Uloom of Madras.

Beginning :

رب یسر ... ... فیقول الفقیر *

End :

......بفضلک برحمتک یا أرحم الراحمین آمین *

(f) Rubaiyat-e-Shah Kamaluddin, Jami-e-Daccan (quatrains in Urdu.) (رباعیات شاہ کمال الدین جامی دکن) *

Beginning:

ہر چند ہم گناہ گاران *

End :

نازل نبي و آل پہ اونکے علي الدوام

ہر حق سے صلواۃ و تحیات بیکراں *

(*g*) Risalah Dar Ma'rifat-e-Insan. (رسالہ در معرفت انسان)

This is a philosophical treatise on the knowledge of creation of man and begin abruptly with " bab-e-panjum " (fifth chapter) and ends with bab-e-haftum (seventh chapter) without a colophon. The name of the author is not known.

Beginning :

در معرفت ایجاد انسان انواع دم *

End :

... خصوصاً کہ انسان را دو وجہہ آمد آدمي شود یکے از روغن روحي دویم از روے معاش با معیشت قرار پذیرد ترتیب نگاہ داشتن *

(*h*) Bahrul Hayat. (بحرالحیات *)

This is a philosophical and mystical work divided into a number of essays. The name of the author is not known.

Beginning :

حمد بے حد و ثناے بے عد مر حضرت خدا وندے را ......

End :

بہر مطلبے و حاجتے کہ این ختم بکند زود حاصل شود *

(*i*) Nuskha-e-Lawaih Shareef. * نسخہ لوایح شریف)

This is a mystical treatise by Maulana Jami . The date of the original copy is given at the end as 5th Rabiul Thani, 1259 A.H.

Beginning :

لا احصي ثنا علیک و کل ثناء یعود الیک جل ... عن ثنائي ...

End :

پس ازین لب بکشاے بنطق چاکت بدہان - الحمد للّٰہ ربّ العالمین *

(*j*) Asrar-al-Tauheed. * (اسرار التوحید)

This is a mystical treatise. It contains essays both in Urdu and Persian. The name of the author is not known.

Beginning :

حمد الالہ ہو با حقیق

در بحر نوالش ہمہ ذرات غریق ... ...

End :

تا طالب کو مرشد کامل کی زبان کشف ہوئے *

No. 1037. واقعات عالمگیری *

WAQIAT-E-ALAMGIRI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 85. Number of lines on a page, 24, Mode of writing, fair. Condition, good. Appearance, new.

Subject : History.

Author: Not known.

Extent: Complete.

This is a compendium of the early events of the reign of Emperor Aurangazbe and his wars with his brothers . This copy was transcribed from the original manuscript in the possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The date of the original manuscript seems to be 4th Jamadi-al-Awwal 1231 A.H. and the scribes as stated in the original, is one Mohamed Ali Asghar.

Beginning :

آن قطب فلک سلطنت و جهانداری مرکز دایرهٔ عظمت و بختیاری ...

End :

و جهد شریفش دران مرقد منور و مضجع طهر نموده - دبعطای رحمت رحمانی سپردند *

No. 1038. مکتوبات نظام الدین اولیاء و دیگر رسائل تصوف *

MAKTUBAT-E-NIZAMUDDIN AULIYA-WA DIGAR RASAYAL-E-TASAWWUF.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 148. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Mysticism.

Author: Mir Syed Mohamed Qader.

Extent: Complete.

This transcript was obtained from the original manuscript in possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The manuscript comprising a few letters and treatises on mysticism seems to have been compiled. by Imamul-Arifeen Mir Syed Mohamed Qaderi on 5th Rabi-al-Thani, 1188 A.H. and the original transcribed by one Mohamed Hashim as indicated in the beginning.

The letters of Hazrat Nizamuddin, a celebrated Saint buried in Delhi, are entitled as (1) "Maktub Nama" (2) Maktubat Dar Bayan-e Qalb (3) Maktub Dar Bayan-e-Ruh, (4) Maktub Dar Bayan-e-Namaz (5) Dar Bayan-e-Bismillah (6) Nurul Absar.

The other treatises are entitled Nafs-e-Rahmani by Syed Abdur Rahma-al-tahseen-ul-Qaderi ; (2) Jam-e-Jahan Numa, perhaps written by the complier Mir Syed Mohamed Qaderi and (3) Nurul Absar, divided into a number of chapters, the author being not known.

Beginning :

ستائش و نیائش آن قادریرا کہ یکدم کن فیکون و ہمہ بے دم

را از کتم عدم در دم نمودہ .....

End :

تو بغایت ملحدی و نفہمیدۂ کہ مبدۂ *

No. 1039. * دیوان شاہ کمال فارسی

DIWAN-E-SHAH KAMAL FARSI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 70. Number of lines on each page, 23. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Poems in praise of Prophet Muhammad.

Author: Syed Kamladdin Bukhari.

Extent: Complete.

This is a transcript from the original manuscript in possession of one Syed Khader Ali Basha, Fort, Cuddapah. The poems have a mystic devotional strain. The author's name as indicated in the title page is Syed Kamaluddin Bukhari popularly known as Jami of Deccan, and his nomde plume is Kamal. His shrine is stated to be in Gurumkonda, Cuddapah district. The date of the composition is 1195 A.H. The date of the author's death is given as 1224 A.H.

Beginning :

سپاس منعم یکتاے غیر ہمتا را

کہ داد نعمت توحید و معرفت مارا *

End :

کمالم روزے کن رویم در بحر روزے کن ختم بر فیروزی

کن آخر موت است آخر موت *

No. 1040. جام جہان نما *

JAM-E-JAHAN NUMA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 196. Number of lines on each page, 23. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Mysticism.

Author: Syed Ali bin Syed Kamaluddin (compiler).

Extent: Complete.

This contains several treatises on mysticism by different authors. The transcript was obtained form the original manuscript in possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The authors of some of the treatises are not known.,

(a) Jam-e-Jahan Numa. جام جہان نما *

It is comprised if matn (text) and sharah (commentary) with the compilers name at the end.

Beginning :

حمد بیحد و شکر بیعد سزاي داتي که وحدتش منشا احدیت و واحدیت شد *

End :

بهمین اختصار کنم که وقت عزیز است و کارے بهترین ازین پیش دارم الخ *

(a) A'ina-e-Haqayaq Numa Sharah-e-Jam-e-Jahan Numa.

(آئینه حقایق نما شرح جام جهان نما) *

The author of this treatise is Ibrahim Shattari.

Beginning :

الحمد لاحد المحیط من الازل الي الابد والمدح لاحد انواسط بين الواحد والاحد ...... وقت عزیز است و فرصت قلیل ترک قیل و

End :

قال باید کرد و فنائے مطلق حاصل باید نمود که نهایت کار سالک همین است و بس *

(b) Tazkirat-ul-mazahib (تذکرة المذاهب) * text of this treatise is in Arabic with a literal translation in Persian.

Beginning :

الحمد لله الهادي للمتقین الحافظ للصالحین والصلواة علي رسوله خاتم النبیین *

End :

اللّهم ايد وثبت علي الرشد والهداية *

(c) Taufeeq Dar Taḥqeeq-e-Mas'ala-e-' ayniat wa Ghayriat.

(توفيق در تحقيق مسئله عينيت و غيريت) *

A short treatise . **Beginning :**

الحمد لمظهر اظهر من عينه غيره *

End :

پس اگر هر دو را حقيقي گويم ... يا بعكس درست خواهد بود *

(d) Miftah-ul-Asarar. مفتاح الاسرار * The author of this treatise is Ghulam Mohiadeen Syed Abdul Lateef. It is a short treatise.

Beginning :

الحمد لله رب العالمين ... اما بعد ميگويد فقير ضعيف ......

End :

پس نزد ايشان نيز عينيت حقيقي اصطلاحي و غيريت حقيقي اصطلاحي باشد *

(e) Lataif-e-Lateefi (لطايف لطيفي) * The author of this treatise is Ghulam Mohiadeen Syed Abdul Lateef

Beginning :

الحمد لمظهر ظهر .. اما بعد اين لطايف چند است كه ...

End :

و مراتب علمي او از قال صحيح حضرت خاتم الانبيا احمد مجتبي محمد مصطفى صلي الله عليه وسلم *

(*f*) Another small treatise without a title.

Beginning:

حمد خاص مرذات مقدسه حضرت واجب الوجود راست كه ......

End :

مشابهتي بكتاب نفحات الانس كه جامع مكتوب شيخ عبدالرزاق كاشي و شيخ علاوالدوله سمنانيست واقع شود *

(*g*) Another treatise without a title.

Beginning :

بحضرت خداوند ذوالجلال والعین ......

End :

و قبر او در بعضے از قریات مندو است رحمۃ اللہ علیہ *

(*h*) Risalah Dar Tahqeeq-e-Mana Wayasaloonaka 'anirru'h.
(رسالہ در تحقیق معنی و یسئلونک عن الروح) *

This is in Arabic.

Beginning :

الاشارۃ في قولہ تعالے *

End :

و هم عن الاخرۃ هم غافلون *

(*i*) Risalah Dar Bayan-e-Tahqeeq-e-Kulli Tab'ii. This is in Arabic. The author is Mulla Amanullah, Banarasi.
(رسالہ در بیان تحقیق کلی طبیعی) *

Beginning

اعلم ان الکلي الطبیعي معنین احدهما *

End :

لکن لها الخاطر المجتمع في حرکات الابناء یتصدي لہ هذا *

(*j*) Tarjuma-e-Risalah Burhan-al-takleef * (ترجمہ رسالہ برهان التکلیف)
The author is Qazi Syed Qasim.

Beginning :

الحمد للہ رب العالمین ... لکن پس تحقیق نوشت سوے من ...

End :

اللہ تعالے جزاے خیر کونین دهاد و بحق محمد و آلہ والا مجاد *

(*k*) Tarjuma-e-Risalah Matla-ul-Wujud-fi-Tahqeeq Tanzih Wahdatul Wujud. * (ترجمہ رسالہ مطلع الوجود فی تحقیق تنزیہ وحدۃ الوجود)

The author is Shaik Ibrahim Kurdi.

Beginning :

الحمد للہ رب العالمین ...... پس بدان این مختصر است *

End :

در خارج مع لوازم ایشان و توابع ایشان *

No. 1041. * رسالهٔ نقشبندیه (فارسي)

RISALAH-E-NAQSHBANDIYAH (FARSI).

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 255. Number of lines per page, 24. Mode of writing, good. Appearance, new. Condition, good.

Subject, Mysticism.

Author, Mohamed Rafiuddin Ibn Mohamed Shamsuddin Naqshbandi

Extent, Complete.

This is transcribed from a copy in possession of Syed Khader Ali Basha, Fort, Cuddapah. The author enunciates the mystic ideas and practice of the Naqshabandi school.

Beginning :

الحمد لله الذي علم الانسان مالم يعلم ... .. اما بعد بندهٔ
ضعيف خاکپاے سالکان طریق مذہبین فقیر محمد رفیع الدين ابن
محمد تاج الدین نقشبندي القادري ... ...

End :

و این نسخه که نوشته شده از نسخه که مقابل باصل نموده
شد در بلدهٔ حیدر آباد در محله کریله والا در ماه محرم الحرام سنه ۱۲۱۳
هجري از مطالعه محي الدين بادشاه صاحب مرتب گشته شده *

No. 1042. * كلام الكمال كمال الكلام

KALAMUL KAMAL KAMALUL KALAM.

Substance, paper. Size 11½ × 9½ inches. Number of pages, 156. Number of ines on each page. 24. Mode of writing, fair. Condition, good. Appearance new.

Subject, Mysticism.

Author, Syed Shah Kamaluddin Badsha Bukhari.

Extent, complete.

This is a transcript from a manuscript in possession of one Syed Khader Ali Basha, Fort, Cuddapah. The author is Syed Shah Kamaluddin Basha Bukhari. His nomde plume is Kamal and he is popularly called the 'Jami of Daccan' after the well-known mystic poet of Iran. The work is a mathnawi. A certain number of lines at regular intervals are followed by a commentary.

Beginning :

الحمد لاول لابداية لازليته و آخر لا نهاية ... .

بعد حمد اله و نعت سفیر

التماس است از کمال فقیر *

End :

استعاده کنم ز دیو رجیم
ز استعاذت بگو دگار رحیم *

At the end of the mathnawi genealogical trees of the Qadariyah and Chistiyah houses of Saints are given.

No. 1043. سلک السلوک *

SILKUS SULOOK.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 162. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Mysticism.

Author, Nakhshabi (Diya-al-din Nakshabi).

Extent, complete.

It is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-I-Muhammadi, Royapettah, Madras. The copy is not clearly dated. It is a comprehensive work on various points of the mystic doctrine and the science of the mystic road in 151 short chapters, styled سلک and composed by Diya-al din Nakshabi. These are two copies of the same work in the Library of the India Office, London, which have been described in numbers, 1838 and 1839 of the first volume of the Ethes Catalogue of Persian Manuscripts in the India Office Library. According to these notes the author died in A H. 751 (A.D. 1350, 1351).

Beginning :

حمدے کہ از عطر روایح او ارواح اولیاء معطر گردد و مرد خداے
را کہ اولیاء اورا غیر او کسی نتواند شناخت الخ *

End :

و مقام غوث در مکہ مبارک است و بمدینہ معظم بمجاور
حضرت رسالت صلی اللہ علیہ و آلہ وسلم واللہ اعلم بالصواب *

No. 1044. تاریخ علی عادل شاہی *

TARIKH-I-'ALI'ADIL SHAHI.

Substance, paper. Size 11½ × 9½ inches. Number of pages 140. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, the history of Sultan Ali Adil Shah II, of Bijapur.

Author: Syed Nurullah Ibn-e-Syed Ali Muhammed Al-Hasani alqadiri

سید نوراللہ بن قاضی سید علی محمد الحسنی القادری *

Extent : Complete.

This is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. There is an incomplete copy of the same work is in the collections of the Government Oriental Manuscripts Library, Madras and it is described in No. 503 (Persian) of the Descriptive Catalogue of the Islamic Manuscripts, Volume II, of the said library.

The manuscript under notice gives the date of completion of the work as A.H. 1077 in the Chronogram روشن شده میزان عدل on page 138. The history of Sultan Ali Adil Shah II of Bijapur from his birth to the time of the composition is related in a very flowery language at the order of the Sultan himself.

Other copies of the manuscript are notice in No. 450 to 453 of volume I of Ethes Catalogue of Persian Manuscripts in the India Office Library, London.

Beginning :

ستایش خدائے جان و تن آفرین و بادشاہ ملک آسمان و زمین
منزہ و مبرہ است *

End :

فلک خواہد بدل این مدعا را
ملک آمین بگوید این دعا را *

No. 1045. رشحات عین الحیات *

RASHHAT-I-AIN-ALHAYAT.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 264. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Biographics of great Nakshbandi Shaikhs, principally of Shaikh Ubaidullah.

Anthor : Not known.

Extent : Complete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Principal, Madrash-e-Muhammadi, Royapetta, Madras. It is a collection of biographies of great Nakshbandi Shaikhs, principally of Shaikh 'Ubaidullah Ahrar, the spiritual director of the author of this

work, by Ali bin al-Husain al-Waiz al Kashifi, known as Safi, who began to compile it in A.H. 893 (A.D. 1488), and finished it in A.H. 909 (A.D. 1503-1504).

"Other copies are noticed in Bodleian Cat. No. 360; Rieu i.p. 353; W. Pertsch, page 121 (where the contents are fully described); W. Pertsoh, Berlin Cat., p. 563; Cat. Des. Mss. at Xylogr. p. 299; H. Khalfa iii, p. 461, etc.," (vide Catalogue of Persian Manuscripts in the library of the India Office, volume I by Ethe, description notice No. 633).

The Rashhat are divided into a maqalah (containing the biographies of the former great Nakshbandi Shaikhs); three maqsads (giving an elaborate account of the ancestors, the life, sayings, deeds and miracles of Shaikh Ubaidullah, born in Ramadan A.H. 806 (A.D. 1404), died the 29th of Rabi'-al-Awwal, A.H. 895) and a Khatimah (giving the story of the Shaikhs' death).

Beginning :

الحمد لمن رش رشحات الحقائق والحكم علي قلوب العارفين بفيضه الاقدس الاقدم والصلواة علي المظهر الاتم الخ *

End :

يا بند محاسبان سنجيده صفات
تاريخ تمامش از حروف رشحات *

در بلده آگره نوشته شد بتاريخ ۱۲ رمضان المبارک سنه ۱۷ هجري *

No. 1046. * مكتوبات شيخ يحيى منيري *

MAKTUBAT-I-SHAIKH YAHYA MUNYARI.

Substance, paper. Size, 11¼ × 9½ inches. Number of pages, 270. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Mysticism.

Author : Shaikh Sharaf-al-din Ahmed bin Yahya Munyari.

Extent : Incomplete.

This is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. It is a collection of 151 letters of Sharaf-al din Ahmed bin Yahya Munyari on mystical doctrine or the chief topics of Sufism, and address to a great number of Shaikhs. The letters are complete from 2 to 151, while the first letter begins abruptly.

Other copies are noticed in the Catalogue of Persian Manuscripts in the India Office Library, London, volume I in numbers 1843 to 1847. The author was born in Munyar, a village in Bihar and died in Bihar in A.H. 782 (A.D. 1380-1381).

Beginning :

فاسق را ہماں صالح را و یکے سلام فاسق را جواب ندہی کہ الخ *

End :

اطلب العلم ولوکان با لصین در یاب
آن عزیز الوجود تحقیق گشتہ *
تمت الکتاب بید العبد الحقیر
عبد العزیز عبد الکبیر ....

No. 1047. مجموعہ مثنویات در علم نجوم *

MAJMŪ'A-E-MATHNAWIYAT DAR ILM-E-NUJUM.

Substance, paper. Size 11½ × 9¼ inches. Number of pages, 204. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Astronomy.
Author : Munzawi.
Extent : Complete.

This is a transcript from a borrowed manuscript. The author's full name is not known. There are five mathnawis on the subject of astronomy. The poet has mentioned his name as Munzawi in the beginning or at the end of each mathnawi. The date of transcription is stated to be 1257 A.H./1841 A.D. The five mathnawis are—

(a) Al Tuhfatu wa-al-Dalail التحفہ و الدلائل

الحمد للہ لفاطر السموات
والشکر لواہب العطیات *
بادا بجہان بنام داری
از نیر فیض فیض جاری *

(b) Panj Ganj پنج گنج

کنم حمد رب السماوات را
نمایندہ نور و ظلمات را *

باین نسخه ده زیوري از قبول

با عزاز آل کرام رسول *

(c) Kitab-e-Ganj-e-Hikmat * کتاب گنج حکمت

مرد دانا سخن ادا نکند

تا بنام حق ابتدا نکند *

که نداند شناخت در دوسرا

هیچ کس اعلم غیب غیر خدا *

(d) Nazm-al-Wasul * نظم الوصول

هوالله الذي رفع السموات

بحکمت کرد پیدا نور و ظلمات *

لیحفظه من الضلال الغفي

بحرمت آل اطهار النبي *

(e) Kitab-e-Makhzan-al-Asrar * کتاب مخزن الاسرار

منت ایزد که از سبعا شداد سربسر

سایبان زرنگار افراشت برجن و بشر *

درد سر باشد سواد نسخه طول کلام

منزوي بس کن سخن گردید اینجا خامه سر *

No. 1048. * (فارسي) مسئله وحدت الوجود

MAS'ALA-E-WAHDAT AL-WUJUD.

Substance, paper. Size, $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 22. Number of Lines on each page, 24. Mode of writing, fair. Condition, good.

Subject : Mysticism.

Author : Abdul Ali bin Nizamuddin Muhammad al-Ansari.

Extent : Complete.

This is a transcript from a borrowed manuscript. The author first wrote in Arabic and then translated it into Persian at the request of the Nawab of Carnatic. The date of the composition is not known.

Beginning :

سُبحَانَ الّذي تنزّه عَنْ كُلِّ نقصٍ الخ *

End :

و آن ذي حق مظهر اوست و مقتضي استعداد اوست. الحمد لله
رب العالمين الخ *

No. 1049. * شرح ديوان مرتضوي كرم الله وجه

SHARH-I-DIWAN-I-MURTUZAWI KARRAM ALLAHU WAJHUHU.

Substance, paper. Size, 12½ × 9½ inches. Number of pages, 46. Lines on each page, 24. Mode of writing, fair. Condition. good. Appearance, new.

Subject : A Persian Commentary upon Ali bin Abi Talib's alleged Arabic Diwan.

Author : Husain-al-Din Mu'in-aldin Maibadi.

Extent : Incomplete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. Other copies of this work are noticed in the Catalogue of Persian Manuscripts in the Library of the India Office, Vol. I, Nos. 2663 to 2666.

Beginning :

سپاس سعادت اساس و شکر عبادت اساس معبودي را که
نبوت و ولايت الخ *

End :

و عدد کوکب هر منزل از تحفه شاهي نقل شده و بعضي مخالفت
اين همه گفته اند *

No. 1050. * رقعات

RUQ'AT.

Substance, paper. Size 11½ × 9½ inches. Number of pages. 34. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : History.

Author : Not known.

Extent : Complete.

This is a transcript from a borrowed manuscript. It contains a few letters from the family of the Nawab of Carnatic to the Governor of Madras regarding their pension and other claims. The name of the anthor is not known. The date of the manuscript is given as 7th Muharram 1234 A.H.

Beginning :

مسوده خط بگورنر در باب استدعاے منافع بقایاے درماہہ مرقوم چہارم جنوري سنہ ۱۸۱۶ عیسویہ مطابق بیست و سیوم صفرالمظفر سنہ ۱۲۳۱ ہجري الخ *

End :

و بعد از سین ہر دو وکالتنامہ بعاصي لطف سازند زیاده مہرباني باد ....

کشف الغطاء عمالزم للموتي علي الاحیاء *

KASHF-AL-GHITA'ANMALAZIMA LIL MAUTA ALAL AHYA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 158. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Theology.
Author : Muhammad Dehlawi.
Extent : Complete.

This is a transcript from a manuscript in the Bahauddin Library (Madrasah-e-Muhammadi), Royapetta, Madras. The author in the preface states that since such an important subject as the directions about the cleaning and burial of the dead body had not been treated of with elaborate detail in other books on Muslim Theology, he took upon himself to produce this work, dividing it into a muqaddamah, a few fasals and a Khatima. The date of the composition is not known.

Beginning :

سبحان ذي الحي الذي خلق الموت فقصم به رقاب الجبابره وکسر ظهور الاکابرة الخ *

End :

و کرامتے اسبت بس عالي کہ یوسف علیه السلام را برادران اکرام باشد و او بآن مفتخر گشت والحمد لله علي الاتمام والصلوة والسلام علي نبي خیرالانام *

No. 1052. كليات طب *

KULLIYAT-E-TIBB.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 56. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Medicine.

Author : Khuda Yaar Khan ibn-e-Kifayat Khan Shaheed.

Extent : Complete.

This treatise on medicine is a transcript from a manuscript in the Bahauddin Library, Royapetta, Madras. Stating the purpose of the composition, the author says :

چون كليات طب بنحوي كه درموجز است در كتابي ديگر نبود بالتماس بعضي اعزه مطالب ازان بعبارت فارسي بيان نموده شد تا نفع عام و فايده تام باشد *

The work was undertaken at the instance of Sikandar Jang Bahadur on Monday the 29th Safar, 1206, A.H. The scribe's name is given as Mohiadeen Hasan (vide page 30).

Beginning :

الحمد لله رب العالمين ... ... اما بعد چنين گويد اضعف عباد الله خدا يارخان ابن كفايت خان شهيد الخ *

End :

من اسكندراني سي اوقيه بود من قطري بست و دو اوقيه بود و نزد شيخ الرئيس رحمة الله تعالے يكصد و هشتاد مثقال است *

No. 1053. وقائع محاصرة حيدرآباد و انشاء حسن و عشق *

WAQA-E-MUHASARAH-E-HYDARABAD WAINSHA-I-HUSN-O-ISHQ.

Substance, paper. Size, 11½ × 9½ inches. Number of pages 62. Lines on each page 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Historical and literary.

Author : Mirza Nur-aldin Muhammad Ni'matkhan.

Exent : Complete.

This is a transcript from a manuscript in the Bahauddin Library, Royapetta, Madras. This is a part of the complete work of the author entitled Kulliyat-i-Ni'mat Khan 'Ali and noticed at some length in No. 1659 of the Catalogue of Persian manuscript in the library of the India Office, Volume I.

Waqa-e-Muhasarah-e-Haiderabad وقائع محاصرهٔ حیدرآباد , is a satirical chronicle of the siege of Hyderabad in the 30th year of Alamgir's (Aurangzeb) reign about 1686 A.D.

Beginning :

دمیکه مدرس کشاف صبح در صفهٔ صدق و صفا نشسته الخ *

End :

اگرچه عمر او افزود اما عقل او کم شد *

(a) Insha-i-Husn-u-'Ishq انشاے حسن و عشق 'beauty and love' an allegorical story in prose and verse.

Beginning :

حدیث عشق شد زیب بیانم
چو شمع افتاد آتش بر زبانم *

End :

تا طالبان را آلت استفاده و کاملان را از آن کمالی زیاده حاصل
آید واین نقیر را بدعاے خیرباد نمایند فکان ذالک فی غره شهر
رمضان المبارک سنه ۱۲۴۸ ع *

No. 1054. انشاے امان الله حسینی *

INSHA-E-AMAN-ULLAH HUSAINI.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 49. Lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Collection of letters.

Author : Aman-ullah Husaini.

Extent : Complete.

This is a transcript from a borrowed manuscript. There are ninety-nine letters from the author to his friends and disciples. Aman-ullah Husaini, with the epithets of Khanazad Khan Firuzjang and later on of Khanzaman, was the son of Mahabat Khan Zamana Beg and greatly distinguished himself under Emperor Jehangir and Shah

Jahan. He died in A.H. 1044 or 1046 (A.D. 1634–1637)—Vide descriptive note No. 1763 (7) of the I Volume of Ethe's Catalogue of Persian Manuscripts in the India Office Library.

Beginning :

حمد وافر مر خدائے را کہ یاقوت قوت ناطقہ بی بہادر عقد انشائی کبریائے او بے بہاست الخ *

End :

پر زیب و زینت دیدنان چہ اعتبار ہوش بیدار باد با خلاص در خدمت پرور باش *

No. 1054 (a) * نصاب المثلث

NISAB-AL-MUTHALLATH.

Another versified Arabic-Persian vocabulary, in form of a Qasidah, explaining the meaning of those Arabic words which can be spelt with the three different vowels, a i and u.

Beginning :

ز پس حمد خداوندي زمين و آسمان

کرده ام نظم مثلث چون لالي عمان *

The first trial of Arabic words explained in Persian is :

End :

رب دان پروردگار و رب دان جمعي زخلق

رب شيرا خالص از انگور سيب و ناردان *

ہست دروادي عصيان تشنہ آب مغفرت

ساز سيرابش تواي معبود جملہ انس و جان *

Ref : Descriptive notes Nos. 2383 to 2387 of Vol. I of Ethe's Catalogue of Persian Manuscripts in the India Office Library

---

No. 1055. * فراق نامہ

FIRAQ NAMAH.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 57. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Author : Syed Muhammad Moosawi, son of Syed Muhammed Baqir, Moosawi Khurasani.

Extent : Complete.

This is a transcript from a manuscript borrowed from the Library of Bahauddin Sahib, Royapetta, Madras. It is writtn in the form of a mathnawi. The date of trancription is given as 1249, A.H.

Beginning :

در جهاں غیر مرگ کاري نیست
صورت چرخ جز فراري نیست *

End :

تا کہاں خوں فشاں بکہ تامہ
گفت دل آہ راغب والہ *

No. 1056. كتاب الرسائل *

KITAB-AL-RASAIL.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 287. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, old.

Subject, critical discussion of the beliefs of the Shias and their refutation from the point of view of the Sunnise.

Author : Maulana Baqir Agah.

Extent : Complete.

This is a critical discussion of the religious beliefs of the Shias and the author (who died in Zil-Haj 1231 A.H./November 1816). The transcript was obtained from an original copy in the library of the Kutub Khana-e-Am Ahl-e-Islam, Madras.

Beginning :

حمد و سپاس بے منتہا نیاز درگاہ قدوس مجیدي کہ عدل را از اسماء حسنيِ خود ساخت الخ *

End :

معہذا بحکم المامور مجبور این چند حرف سراسر ایجاز ترتیم نمودہ آمد والسلام علي من اتبع الہدي *

KASHF-AL MAHJUB.

No. 1057. كشف المحجوب *

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 350. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, mysticism (Sufism).

Author, Shaikh Ali bin Uthman al-Jalali al-Hujwiri.

Extent, complete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Royapetta, Madras. It is the oldest systematical work on the theoretical and practical doctrines of Sufism in Persian, with a great amount of historical and biographical material. Other copies of the same work are described in descriptive notice No. 1773, Vol. I of the Catalogue of Persian Manuscripts in the India Office Library. The same source refers to the author's name as Abu-al-Hasan Ali bin Uthman bin Ali.

Beginning :

الحمد لله رب العالمين والصلواة والسلام علي نبيه محمد صلي الله عليه وسلم و علي آله الطاهرين واصحابه الماجدين اما بعد ... من فقير حقير شيخ بن عثمان الجلالي الهجويري اين كتاب را براے طالبان تصوف نويسم الخ *

End :

اللهم اغفر لصاحب هذا الكتاب ولمن قرأنيه و لمن كتبه آمين برحمتك يا ارحم الراحمين *

No. 1058. * مجموعۂ رسائل

MAJMUA-E-RASAIL.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 108. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Miscellaneous topics.

Authors, Miscellaneous.

Extent, complete.

This is a collection of essays by different authors.

(*a*) Risalah-e-Qafiah. رسالۂ قافيه author, Maulana Qasim Kah.

A treatise on rhetoric and prosody.

Beginning :

قافيه سنجان كه به بيت الله الد *

End :

يارب اين گوہر عالي مقدار
كه زبحر سخن آمد بكنار *

تاکہ باشد سخن از نو و کہن
باد پاینده و بر ارباب سخن *
این رسالہ قافیہ از مولانا قاسم گاہی ......

(b) Ghazalan-al-Hind * غزلان الهند author, Azad Husaini Wasiti. Bilgrami—Persian translation of the author's own Arabic work

* سبحة المرجان فی آثار الهندوستان a book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian woman on Indian love and matters connected therewith.

Beginning :

سر آمد محسنات کلام ستائش صانعي کہ خلوتکدۂ تنزیہ را وجود او نواخت الخ *

End :

حق تعالي و تبارک خاتمہ بخیر گرداند و پروانہ بے بال و پر را بہ شعلۂ دیدار رساند *

(c) Hikayat-i-Qazi-e-Baghdadi Baduzad. * حکایت قاضی بغدادی بادزد Author, not known.

The humourous story of the thief and the judge.

Beginning :

راویان اخبار و ناقلان آثار و چابک سواران میدان فصاحت الخ *

End :

و قصہ قاضي و سارق این بود والله اعلم *

No. 1059. * مرآت الخیال

MIRAT-AL KHAYAL.

Substance, paper. Size, 11½ × 9¼ imches. Number of pages, 86. Number of lines on eachpage, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Allegorical romance in prose.

Author, not known.

Extent, complete.

This is a restored copy. The work is an allegorical romance in ornate prose. The sentence at the end gives the date of the composition.

بتاریخ بست و یکم شهر شعبان المعظم سنہ ۱۲۴۹ ہجري روز پنجشنبہ در عہد ریاست حضرت نواب غلام محمد غوث خان بہادر امیرالہند والا جاه بہ اتمام رسید *

Beginning :

ستایش گونا گون پادشاهي را سزاوار است که پادشاهان روي زمین بر آستان کبریایش روي زمین نهاده اند *

End :

بتاریخ بست و یکم شهر شعبان المعظم سنه ۱۲۴۹ ہجري روز پنجشنبه در عهد نواب غلام محمد غوث خاں والا جاه به اتمام رسید *

No. 1060. مثنوي ہاتفي در احوال تیمور *

MATHNAWI-E-HATIFI DAR AHWAL-E-TIMUR.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 84. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Maulana Abdullah Hatifi of Jan.

Extent, complete.

This is Hatifis famous mathnavi on the warlike exploits of Timur. It is also styled as Timurnamah (تیمور نامه *) or sometimes as Zafarnamah-i-Timuri (ظفر نامه تیموری) . The author died in A.H. 927 (A.D. 1521). Other copies of the same work are described in numbers 1410–1416 of the Catalogue of Persian Manuscripts in the India Office Library Vol., I. This copy is a restored copy of a manuscript dated 1224 A.H.

Beginning :

بنام خداي که فکر خرد
نیارد که باکنه اوپے برد *

End :

بمن ده که از قید ہستي رہم
ز اندیشهٔ بت پرستي رہم *

No. 1061. کشف الحقایق *

KASHF-AL-HAQAYAQ.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 90. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Sayings of Isa bin Qasim of Sirhnd.

Author, not known.

Extent, complete.

This restored copy is a compilation of the sayings of Abu-al Barakat Isa bin Qasim of Sirhand, introduced by the author as :

زبدة الاتقيا مسيح الاوليا حضرت عيسى عبدالله قدس الله سره العزيز خليفه و مريد عارف بالله قدوة العرفا شيخ محمد لشكر المخاطب بخطاب عارف بالله قدس الله سره كه يكي از خلفاے و مترشدان جناب فيض انتساب بندگي شيخ الكمل غوث العالم حاجي حميد عرف محمد غوث گواليري قدس سره اند *

The date of the original (Mss. is 5th Mohurram 1061 A.H.).

Beginning :

سپاس بلا غايت و ستايش بلا نهايت سزاے ذاتي كه بحكم مشيتش كه الخ *

End :

تمت هذ النسخة الشريفة وانفاس المتبركة اللطيفة مسمي بكشف الحقايق في يوم السبت السادس من شهر ذيقعده سنة اثنين و مائتين و الف بعد هجرة النبويه عليه افضل الصلواة و اكمل التحية *

No. 1062. * ديوان خواجه مير درد (فارسي)

DIWAN-E-KHWAJAH MIR DARD (PERSIAN).

Substance, paper. Size, $11\frac{1}{4} \times 9\frac{1}{2}$ inches. Number of pages, 101. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khwajah Mir Dard.

Extent, complete.

This restored copy contains the poems, quatrains and ghazals of Khwajah Mir Dard. The date of the original of which this is a copy is Saffar 1238 A.H.

Beginning :

زبس فيض سخن روشن كند هر جا بيانم را

سزد برسود هرجا شمع سان عضو زبانم را *

End :

سوي شعراے چشم تحقير مبين

گران من الشعر لحكمة خواني *

No. 1063. دول راني و خضر خاں *

DUWALRANI-WA-KHIDHR KHAN.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 189. Number of lines on each page, 24. Mode of writing, fair. [Condition, good. Appearance, new.

Subject; Romance of Duwalrani and Khidhr Khan in mathnawi.

Author; Amir Khusrau.

Extent; complete.

Another copy of this mathnawi is described in No. 111 (Persian manuscripts) of the Descriptive Catalogue of the Islamic Manuscripts Volume I of this library.

Beginning :

سر نامه بنام آں خداوند
که دلها را بخوباں داد پیوند الخ *

End :

نمیخواہم زتو بخشش چوہر کس
تو خسرو را چه می بخشي ہماں بس *

No: 1064. طب شفاء المرض *

TIBB-E-SHIFA-AL MARADH.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 125. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Medicine.

Author; Shihab-aldin bin Abd-al-Karim.

Extent; complete.

This restored copy is a treatise on medical science and practical cures in mathnawi-baits, composed by Shihab-al din bin Abd-al Karim, whose medical teacher was a physician of Kabul, named Muhammad. It is divided into 160 short babs.

Other copies of the same work are described in Notices 2315 to 2317 of the Catalogue of Persian Manuscripts in the India Office Library, Volume I.

Beginning :

نخستین کنم از نوک خامه روان
بتوحید پروردگار جہاں الخ *

End :

کند ہر کہ اطباء بر این طب دوا
خداوند عالم بہ بخشد شفا *

No: 1065. * براہین قاطع

BARAHIN-I-QATI'AH.

stance, paper. Size, 11½ × 9¼ inches. Number of pages, 550. Lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, defence of the rightful claim of succession of the first three Caliphs, Abubaker, Umar and Uthman, against the heretics and Shi'ites.

Author; Kam-al-al din bin Fakhruddin Jahrami (translator).

Extent, complete.

A Persian translation and explanation of Shaikh Shihab al millat wa-aldin Ahmed bin Hajar al-Haithami al-Makki's Arabic work الصواعق المحرقہ which contains a defence of the rightful claim of succession of the first three Caliphs, Abubaker, Umar and Uthman, against the heretics and Shi'ites. The Persian paraphrase was made by Kamal-aldin bin Fakher-aldin Jahrami A.H. 994 (A.D. 15. 86) at the request of Sultan Ibrahim Adil Shah.

It is divided into three Muqaddamas, ten babs and a khatimah.

Beginning :

الحمد للّٰہ ربّ العالمین والصلواۃ والسلام علی نبیہ خاتم النبیین ـ
اما بعد علمائے کرام در کتب اصول وکلام بیان الخ *

End :

ومرا گفت تو والی امر این است خواہی شد ....
سبحان ربک ربّ العزۃ عما یصفون والسلام *

No. 1066. * کتاب قصائد ثنائی

KITAB-E-QASAID-E-THANAI.

bstance, paper. Size, 11½ × 9¼ inches. Number of pages, 119. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Thanai.

Extent, complete.

A restored copy.

Beginning :

گر بمثل جا کند در پس آئینہ شخص
ببند تمثال خویش تا بیرون زقفا *

End :

مغني زعود آتشي بر فروز
ز گرمي دل آنچنانم بسوز *

No. 1067. مخزن الحکمت *

MAKHZAN-UL-HIKMAT.

Substance, paper. Size, 11¼ × 9½ inches. Number of pages, 264. Lines on each page, 14. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Chemistry.

Author, not known.

Extent, complete.

A treatise on chemistry in verse-form. Author and the date of composition and transcription are not known.

Beginning :

بود نزد حکیمان خردمند
کلید گنج دل نام خداوند *

End :

بتاریخی کہ بود آن نظم کارم
پس از خاما دوطا رامي شمارم *

No. 1068. تجلیات رحماني *

TAJALLIYAT-E-RAHMANI.

Substance, paper. Size, 9 × 5 inches. Number of pages, 218. Number of lines in each page, 15. Mode of writing, fair. Condition, injured. Appearance old.

A treatise on chemistry in verse form. Author and the date of composition and transcription are not known.

Subject, Mysticism.

Author, Syed Ali Muhammad Ibn Syed Abdur Rahman Ibn Syed Muhammad al Husaini al Qadari-al-Sibgatullahi.

Extent, incomplete.

The work is divided into chapters entitled as "Tajalliyat". The beginning and end are missing and there is a lacuna between folio 98 and 113, and after folio 120. The last page deals with the 26th "Tajalli" The date of the composition is not known.

Beginning :

قباب خرکہ ہفت تو فلک برستونہاے عناصر در کشیدہ الخ *

End.

بہتر آنست کہ درآب زر نوشتہ مشغول شود ··· الخ *

No. 1069. * مجربات جمال

MUJRRABAT-E-JAMAL.

Substance, paper. Size 7¾ × 6 inches. Number of pages, 664. Lines on each page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Medicine.

Author, Hakim Jamaluddin bin Muhammad Husainuddin.

Extent, Complete.

This is an elaborate exposition of the various human diseases and their cures. The subject ends on page 541 and then follow three hashias running over 123 pages. The manuscript was transcribed by Muhammad Fasihuddin in Muthialpet, Madras, on 20th Shawwal 1342 A.H.

Beginning

الحمد لله رب العالمين ··· حکیم است مطلق کہ از حکمت
کامل ارواح را در جسم خاکي مفید ساخت الخ *

End.

ہر چند کہ تکرار این عمل سازند قوي و مفید تر گردد ہر
نمک شستن باشد ہمین قسم نمایند *

No. 1070. * شرف نامہ

SHARAF NAMAH.

Substance, paper. Size, 7¼ × 5 inches. Number of pages, 341. Number of lines on each page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Poetry.

Author, Nizami of Ganja.

Extent, Complete.

The second part of the Iskandarnamah of the illustrious poet of Ganjah, Jamal-al din Abu Muhammad Ilyas bin Yusuf bin Mu'ayyad Nizamaldin, with the takhallus Nizami of Ganja. The copy is dated the 23rd of Ramadhan 1279 A. H.

Beginning:

خرد هر کجا گنجی آرد پدید
بنام خدا سازد آنرا کلید

End :

فلک را بحکمش ترا بنده دار
بدو داد دین هر دو پاینده دار *

No. 1071. * رسالۂ شمع محفل

RISALAH-E-SHAM-E-MAHFIL.

Substance, paper Size, 11 × 9½ inches. Pages, 33. Lines, on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Hagiology.

Author, Ghulam Mohiadeen Zaban ibn Muhammad Baqir Faqeeh ibn Hafiz Muhammad Saleh.

Extent, Complete.

This is a narrative of the lives and experiences of the holy order, known as Ashab-i-Kahaf and the celebrated Saint Tamim Ansari. It was written under the patronage of Raushanuddaula Madarul Mulk Amirul Umara Hafiz Muhammad Munawar Khan Bahadur Jang, son of Nawab Walajah. It is divided into two shama. The date of the original manuscripts of which this is a copy is 9th Ziqa'dah, 1300 A.H. The scribe's name is Md. Abdullah bin Murtuza.

Beginning :

چمن چمن حمد و ثنا سزاوار خیابان پیرائي الخ *

End :

یارب این آرزوے من چه خوش است
تو بدین آرزو مرا برسان *

No. 1072. * منتخب العقاید

MUNTAKHAB-AL-AQA'ID.

Substance, paper. Size, 11½×9½ inches. Number of pages, 56. Number of lines on each page, 24, Mode of writing, fair. Condition, good. Appearance new.

Subject : Doctrines of religion.

Author : Muhammad Jameel ibn Abi Turab-al-Badakhshi-al-Harithi.

Extent Complete :

This is a treatise on true religions beliefs. The author states in the preface that this work is a selection from different works and is set forth in a compendium for the benefit of the average man. The manuscript of which this is a restored copy is dated 1209 A.H.

Beginning

بعد از حمد و سپاس و ستائش ملک علام الخ *

End

اقتدار شاید اما خویشتن ستودن نه کار ایشان است از کتاب

تذکرة الاولیا نوشته شد در سنه ۱۲۰۹ هجری *

No. 1073. * خلاصة الانساب

KHULASATUL ANSAB.

Substance, paper. Size, 11½×9½ inches. Number of pages, 44. line on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Genealogy.

Author, Qudrat Ahmed bin Hafiz Inayat Ahmed bin Hafiz Md. Sharful Haq-al-Farooqi al Hasaniul Husainy-al-Safauri Gopamavi.

Extent, Complete.

This restored copy traces the genealogy of Nawab Wallajah of Carnatic and his relations and descendants. It was written by the author after his return to Madras in about 1249 A.H.

Beginning;

الحمد لله الذي انزل علي عبده الكتاب .... اما بعد پس

میگوید احقر عباد الله الخ *

End

و شاه نجم الدین با دختر شاه محمد ماه کتخدا شدند و لا ولد

رفتند ....

No. 1074. * کتاب خرقه و جامع اللذات

KITAB-E-KHIRQAH WA JAME' ULLAZZAT.

Substance, paper. Size, 11¾ × 9¼ inches. Number of pages, 72. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Medicine.
Authors, Different authors.
Extent Complete.

This restored copy contains two works on the subject of medicine.

1 Kitab-e-Khirqah * كتاب خرقه (pages 1 to 36) compiled by Murtuza Quli bin Hasan Shamlu, is devided into thirty bakhiah dealing with recipes for increating virility.

2 Jame'ul lazzat * جامع اللذات (pages 37 to 72) compiled by Abu Zaid Hibatullah bin Muhammad-al-Tabari, is divided first into seventeen babs and further subdivided into nine babs. This also deals with recipes for increasing virility.

Beginning

سبحان الله رنگ آمیزي بساط حمدو سپاس حکیمي را که الخ *

End :

تمام شد این رساله شریف ... ... سلطان عبدالله قطب
شاه خلدالله ملکه و سلطانه *

No. 1075. * دیوان عاقل
DIWAN-I-'AQIL.

Substance, paper. Size $11\frac{1}{2} \times 9\frac{1}{2}$ inches. Number of pages, 284. Number of lines on each page, 24. Mode of writing, fair. Condition, restored copy. Appearance, new.

Subject, Poetry.

Author, Aqil.

Extent, Complete.

It is a philosophical poetry, each line ending in alphabetical order. The full name of the poet and the date of composition are not clear from the text.

Beginning

گواهي میدهد عالم بوحدت ذات بیچون را
که خاصیت یکے باشد ز چندیں جزو معجون را *
رزقے که ز خوان خود مقرر کردي
بے منت دیگرے رسائي چه شود *

Than original copy was borrowed from the Kutub Khana-i- Islam, Madras,

No. 1076. * كتاب الرسايل

KITABUR RASAYAL.

Substance, paper. Size 11½ × 9½ inches. Number of pages 308. Number of lines on each page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Shia' Sunni creed.

Author, Moulvi Muhammad Baqer Agah.

Extent, Complete.

A scholarly work on the beliefs of the Shia' sect and their contradiction from the point of view of the Sunnis divided into a number of treatises.

Beginnin

الحمد لله الذي جعل الانصاف سمته الا شراف والصلواة علي ... الخ

End

و آنرا سبب فيروزي و رو سفيدي خود گردانند وانا استغفرالله

من اجرء هذه الحكاية الكاذبة علي اللسان فانه الحري بالعفو والغفران *

No. 1077. * رسالهٔ فرامين و عرائض

RISALAH-I-FARAMIN-O-'ARAIDH.

Substance, paper. Size, 11½ × 9¼ inches. Number of pages, 41. Number of lines on each page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Letters.

Author, (Compiler): Ghulam Qadir known as Tawassul Husain Khan.

Extent, Complete.

A selection of letters typical of the modes of expression employed by different strata of society in addressing the Nawab of Carnatic from the Moghul princes downwards to the ordinary subjects.

Beginning

خامهٔ سپاس خرام عجز مواد در ساحت نمایش جلال کبریائي ...

كه الخ *

End

زياده انچه بر طرازد زياده ادب *

No. 1078. گلشن سعادت *
GULSHAN-I-SA'ADAT.

Substance, paper. Size, 7½ × 5 inches. Number of pages, 200. Number of lines on a page, 13. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject, Letters.

Author, Muhammad Amin.

Extent, Complete.

This is a collection of letters written by Nawab Sa'adatullah Khan of Carnatic to his friends. The work seems to have been completed in 1131 A.H.

Beginning

انشاے حمد و ثناي سزاي ثناي انشا پرداز یست ... ... الخ *

End

و معني المکتوب نصف الملاقات را بچشم صورت معاینه نمود *

Scribe :- Muhammad Moinuddin.

Dated 7th Rabi-al Awwal, 1277 A.H./1860 A.D.

No. 1079. رسالهٔ فرامین و عرایض *
RISALAH-I-FARAMIN WA ARAIDH.

Substance, paper. Size, 6½ × 3½ inches. Number of pages, 190. Number of lines on each page, 9. Mode of writing, shikasta. Condition, injured. Appearance, new.

Subject, Letters.

Author, Not known.

Extent, Incomplete.

A collection of letters of Alamgir (Emperor Aurangzeb) to his sons and other dignitaries of the Empire. The first folios are missing.

Beginning

ملک که پنجم شهر صفر در جواب عریضه این مرید صادر شده بود ... الخ *

End

و پنجاب و کابل و ملتان و تهته و کشمیر و بنگاله و اوڑیسه و بهار و الهآباد و اوده است *

Dated 17th Zilhaj, 1246 A.H.

No. 1080. مشايخين چشتيه و رسالهٔ تعويذات *

MASHAYAKHIN-I-CHISHTIAH WA RISALAH-I-TA'WIZAT.

Substance, paper. Size, 7¾ × 4½ inches. Number of pages, 136. Number of lines on each page, 15. Mode of writing, shikasta. Condition, injured. Appearance old.

Subject, (1) Hagiology, (2) Charms and magic.

Author, Not known.

Extent, Complete.

The first manuscript, which is also entitled as Tazkirat-ul-awliya deals with the life of Saints of the Chishti order. According to the colophon it was transcribed by Meher Ali and Syed Muhammad Ahmed during the reign of Aurangzeb.

Beginning

ذكر اميرالمومنين علي كرم الله وجهه ...... الخ *

End

بحق رسولنا و نبينا محمد الرسول الله صلى الله عليه وسلم برحمتك يا ارحم الراحمين *

The other manuscripts deals with charms and magic.

No. 1081. دستور المبتدي و رقعات *

DASTURUL MUBTADI O RUQAT.

Substance, paper. Size, 8 × 6½ inches. Number of pages, 400. lines on each page, 12. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject, Grammar and letters.

Authors, Different authors.

Extent, Complete.

دستور المبتدى * Dastur al Mubtadi by Safi-al-din ibn Naseer Aslahullah Khan, on rules of grammar.

Beginning

الحمد لله الذي يصرف الاحوال و يخفف الاثقال ...... الخ *

End

مبتدي آنرا فهم نتواند كرد *

(a) رقعات مرزا بيدل * Ruqa'at-i-Mirza Baidil, a correspondence of Abdul Qadir Bidil containing chiefly letters addressed to Shukrullah Khan and his two sons Aqil Khan and Shakir Khan.

Beginning :

عجز و مراتب حمد و ثنا تسليم بارگاه صمدي كه خامه را در معركه كه آغاز ثنايش از نقطه سپر انداختن است *

End

یارب نیاز بیدلاں مقبول آن درگاه باد *

Dated 21st Rabi'al-Thani, 1241 A.H.

No. 1082. * وقایع امیرالامرا

WAQAYE-E-AMIRUL UMERA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 67. Number of lines on a page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Biography.

Author, Inayat Husain Khan.

Extent, Complete.

A biographical narrative of Nawab Amirul Umera, the second son of Nawab Muhammad Ali Khan, Wallajah, the Nawab of Carnatic.

Beginning

جواہر حروفیکه بنثار معشوقهٔ بے نیاز حمد بے پایان ... الخ *

End

بعد فاتحه زیارت نواب فردوس مکان داخل شادي محل گردید و ہمانجا سکونت ورزید *

The work is dated 1253 A.H.

No. 1083. * رسالهٔ دینیات

RISALAH-I-DINIYAT.

Substance, paper. Size, 8 × 5 inches. Number of pages, 310. Number of ines on each page, 11. Mode of writing, shikasta and nastaliq. Condition, injured. Appearance, very old.

Subject, Theology.

Author, Jafer Sherief

Extent, Complete.

A number of treatises partly in prose and partly in verse in mixed Persian and Urdu dealing with the obbjatory observances and practices.

Beginning :

بنا مسلماني پانچ چیز ہے اول کلمه پڑنا ...... الخ

End :

جمع سات ہزار برس تین سو ستر آدم جو زمانے سے گئے ہیں گذر*

Scribe Ghulam Mohiadeen.

Dated Jamadi-al Awwal, 1226 A.H.